

THE LITERARY WORLD.

A Gazette for Authors, Readers, and Publishers.

No. 28.

NEW YORK, SATURDAY, AUGUST 14, 1847.

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PER ANNUM.

All advertisements must be sent in before Tuesday, the same week of publication, and unless marked will be inserted until forbidden, or at the convenience of the publishers. Whenever Advertisers wish to change their advertisements, they are requested, in order to avoid all mistake, to write specific directions upon the advertisement substituted. Those who wish to withdraw their advertisements must notify the publishers the week beforehand. For rates of advertising see First Column.

THE LITERARY WORLD—C. F. HOFFMAN, Editor.

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VOL. II.

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NEW YORK, SATURDAY, AUGUST 14, 1847.

C. F. HOFFMAN, EDITOR.

Reviews.

NOTES UPON THE NORTH AMERICAN MYTHOLOGY.

[SECOND PAPER.]

"AND much he told of *Metai** lore;
 OF WARENS we call enchanters;
 Of water sprites called Nebanai—
 In floating logs oft packed away,
 As much at home on every shore
 As other spirits in decanters.
 From him I learned of NABOZHOO,
 The Harlequin of Indian story
 (A kind of half Deucalion, too,
 Who beats the Greek one in his glory);
 And of the pigmy WEENG, whose tap
 Upon the forehead, near one's peepers,
 Will make the liveliest hunter nap
 As soundly as The Seven Sleepers;
 And of the huge WEENDOO race
 (The Cyclopes of Red-skin fable),
 Whose housewives for their breakfast place
 A whole cooked Indian on the table.
 Much of PA-PUCK-wis too he said,
 The urchin god of fun and trickery.
 And other godlings by him led,
 And demons dancing on the head,
 As supple as a sapling hickory.
 And looking toward The Milky Way,
 Which he The Path of Spirits named,
 He told how half the soul would stay
 Around its early haunts to play,
 When God the other half had claimed;
 And how all living Red men stand
 With half their shade in shadow land;
 And how all Life to Red men known
 Once walked in shapes just like our own;
 And though doomed now as brutes to walk,
 How Spirits still to brutes will talk,
 And whisper blessed words of cheer
 From bush or tree they're browsing near,
 Saying that none at last shall go
 Down to the Fiend MACHINETO.

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THE Hurons or Wyandots are said to believe that the Great Spirit created two personages subordinate to himself, with general powers in the world, called GOOD and EVIL, and set them in continual opposition. Akin to this Zoroaster-like creed is that of most of the aborigines, who occupied the territory which now forms the Northern and Middle States of the Union; who, while worshipping one GREAT SPIRIT and deprecating the evil agency of the great foe of "the Master of Life," delight in an interminable calendar of minor divinities. All the tribes alike of the Algonquin and the Iroquois stock and their dependencies acknowledge the existence of a class of beings invisible to the eye and removed from the cognizance of any one sense. In most of the Algonquin dialects this class of beings is called by the generic name, Manitog (James). In some of the dialects of the Iroquois it is called *Oudaconsa*, or "The Company of Spirits" (*Relaçon*); and this company is, by some writers (Smith's Captivity), divided into three bands: 1st. A mundane troop of Spirits, like the Manitog of the Ojibbeways (Schoolcraft); 2d. The Heavenly Inhabitants, *Careya-garuna*; and third, the *Onasharuna*, or the inhabitants of the lower world (Smith's Narrative).

This army of Spirits has of course its leader. Among the Algonquins, Kitchi Manitou is the great good Spirit of all, while Machineto (or Matchi Manitou) represents the opposing Evil Spirit (James). Among the Iroquois we have Owaneo and Kluneolux, corresponding in character with those divinities (Schoolcraft). Some of the most reliable of the early French writers upon our Northern tribes quoted by Lafitau, represent them as holding the Sun to be the great physical type of the good principle; and the Moon the representation of the Evil principle; and these early observers of two centuries since unite with those of our day in recording the fact that

while the American Indian worships a god in the true Eternal, he believes in the existence of a familiar Spirit, or *daupon*, in all things, animate and inanimate (Lafitau, James, Schoolcraft). The recognition of the Sun as at once the emblem and the eye of the Eternal is but seldom alluded to by modern observers, but the traditionary belief is still traceable in the usage of each pious smoker offering the first incense of his calumet to the Sun, whence it was originally lighted (Picart). Tobacco, which those not reclaimed from heathen usages, still believe is the choicest offering a devout Indian can make either to the great Father of all, or to his own special tutelary divinity—is believed in its human use to induce chastity and sober all the sensual appetites, and by thus purifying the soul to prepare it for visions of the Spiritual world, and at the same time impel the seer to communicate with those around him (Lafitau). Yet often will the hunter in his tribulation part with the last morsel of this specific for spirituality in himself in order to propitiate some testy spirit among the Manitog, that dulls his flint or damps his priming, or blows his canoe upon some rough headland he is trying to double in the tempest (Schoolcraft).

Besides the Manitog, the Menomonies and probably other bands have a second and less powerful class of invisible beings of the mundane order, which they call *Notaimotuk*. These, as described by Dr. James, seem to be identical in character with the Puckwees or "little vanishing men" of the Ojibbeways [or Chipewas] mentioned by Schoolcraft.

The Menomonies, who attribute among other things the phenomena of night-mare and dreaming to the *Notaimotuk*, say that they are very small Manitos (James).

The Puckwees, Puckwudjies, or Puckwudjoo-ininees, who are supposed to be identical in character with these Menomonie fairies, are described as inhabiting and loving rocky heights, caves, crevices, or rural and romantic points of land upon the lakes, bays, and rivers, particularly if they be crowned with pine trees. They are depicted in the oral legends of the Algonquins as flitting among thickets or running with a whoop up the sides of mountains and over plains.

These *Little Vanishers*, "vanishing-mountain-little-men," as the original compound epithet above given must be literally translated, have a leader called *Pau-puck-wis*, who is sometimes described as tossing a tiny ball before him, sometimes as holding a shell to his ear and appearing to run away from the sound. He is always represented as very small and as frequently being invisible, vanishing and reappearing to those whom he visits with his pranks (Algic Researches).

In Verplanck's Shakespeare, among the notes upon *Midsummer-Night's-Dream*, there is a remarkable quotation from the writings of a gifted countrywoman,* who has made a most ingenious attempt to identify the *Pau-Puck-wis* of our American writers with the Puck of Shakespeare.

A third and distinct class of imaginary beings is compared by Dr. James and others, to the demigods of classic story, and perhaps the legends respecting them should be looked upon as traditions referring back to actual personages among the progenitors of the present race. Of this class is *Mishosha*, the wizard of the

lakes, whose stone canoe may still by zealous eye be seen flying before the tempest on Lake Superior (Schoolcraft). Of this class is Areskoui, the god of war among the Hurons, whom some of the learned (La Hontan), from the first four letters of his name, insist upon identifying with the *Ares* of Thrace, the Mars of Grecian Mythology. To this class, too, with others less familiar with wigwam story, belong *Pau-Puck-wis*, already mentioned as the tricksome Robin-good-fellow of our American wilds, and *Mechipous* and *Nabozhoo*, who seem to be at once the Merlins and Prosperos, the Cosmogynists, Necromancers, and Merry-Andrews of our early world in these parts (*"Ceremonies Religieuses,"* also Schoolcraft).

Nabozhoo or Waniboshoo, or Manitou Boshoo, or Nannabush, as he is sometimes called, for all these names apply to the same mythological personage, holds a rank and situation somewhat like those of the Roman Pan (James MS.). In the solitary figures of Nabozhoo, as he is rudely represented by our aborigines, there is a resemblance to the Asiatic Iswara, who, in the Eastern mythology, is connected with one of the deluges of India (James and Schoolcraft. See also "Wild Scenes of the Forest and Prairie," Bentley, London, 1838). Like Noah, like Deucalion, like Saturn, and like Iswara, Nabozhoo preserved during the inundation those animals and plants which were afterwards to be useful to mankind. Many of the child-like legends told concerning him are ludicrous in the extreme, and the Indians are especially fond of those in which he figures as a perfect harlequin. In some of his addresses to different animals and their replies one is inevitably reminded of that very ancient nursery time, when one language was common to brutes and men, as commemorated in the poetic periods of Mother Goose. In the more dignified phases of his character, however, Nabozhoo sits as solemn as a sagem, pictured with a serpent, which he either winds in one hand like the Sanscrit Iswara, or permits to coil from between his lips, as in the statue of the Roman Saturn (Tanner's narrative).

The legends and traditions regarding all these characters seem to be preserved and passed from mouth to mouth with great fidelity—so that the lodge legends of America, of which we have such beautiful specimens in Schoolcraft's curious *Algic Researches*, may in the hands of genius become some day as famous and as familiar to all of us, as the Arabian Nights Entertainments. In wigwam lore there is a traditionary character who must be as dear to the hearts of all good red little children, as Santa Claus is to the white urchin. Iagoo is the name of a never-wearying story-teller, who, like Ovid, sings the *mutatas formas* of North American mythology, and who delights as much to charm the little folks with his entertaining stories as ever Santa Claus did to please them with playthings. It is from this Munchausen of the wilds that some of the lake tribes profess to derive their first knowledge of WEENG, the pigmy god of sleep. Iagoo related that one day going out with his dogs, he passed through a wide range of thickets, where he missed his four footed followers. He became exceedingly concerned, for they were faithful dogs and much attached to him. He called out and made every exertion to recover them. At length he came to a spot where he found them asleep beneath a tall weed or flower, whose chalice was, it seems, the residence of Weeng, which they had incautiously approached too near. After great exertions Iagoo aroused

* Mrs. Oakes Smith, whose charming Nursery books, entitled "*Stories for Real Children*," have led the way in a new style of American literature, by giving some of the daintiest tales in the world founded upon our own Indian Mythology, and which meet with delighted acceptance from "the little folk."

his dogs, but not without having felt the power of somnolency himself. As he cast up his eyes he saw the spirit of sleep poised upon a branch near by. He was then in the shape of a giant insect or monotonous, with many wings from his back, which made a low, deep murmuring sound, like that produced by distant falling water. Since that day the agency of Weeng has been acknowledged alike by the Indian mother who puts her yawning child to bed, and the prosy orator among the red men who finds himself surrounded with a nodding audience. According to the traditions preserved by Mr. Schoolcraft in his *Algic Researches*, Weeng seldom acts directly in inducing sleep, but he exercises dominion over hosts of gnome-like beings who are everywhere present and constantly on the alert. These beings are of course invisible to common eyes. Each one of them is armed with a tiny puggamaugun or club, and when he observes a person sitting or reclining under circumstances favorable to sleep, he nimbly climbs upon his forehead and inflicts a blow. The first tap only creates drowsiness; the second makes the person lethargic, so that he occasionally closes his eyelids; the third produces sleep.

It is the constant duty of these little emissaries to put every one to sleep whom they encounter, men, women, and children. They are found scattered around the beds or on small protuberances of the bark of Indian lodges. And they hide themselves in the kipitaugun or smoking pouch of the hunter, and when he sits down to light his pipe in the woods, are ready to fly out and exert their sleep-compelling power. If they succeed, the game is suffered to pass, and the hunter obliged to return to his lodge without reward (*Algic Researches*).

In general, however, Weeng and his pigmy band are represented to possess friendly dispositions, seeking constantly to restore vigor and elasticity to the exhausted body. But they, like the kindred elfin tribes of the Puckwees, being wholly without judgment, sometimes exert their power at the hazard of reputation and even of life.

[After introducing the God of Sleep to the reader it will now be most judicious to tax his attention to our subject no further till next week.]

History of Rome, from the Earliest Times to the Death of Commodus, A.D. 192. By Dr. Leonhard Schmitz, F.R.S.E., Rector of the High School, Edinburgh. Andover: Allen, Morrill & Wardwell.

[SECOND PAPER.]

In a former article we stated, in general terms, our opinion of this very clever school book, and examined, so far as our limits would permit, that portion of it dedicated to the relation of the first, or what may be called the dark and legendary ages, of the Eternal city. In this paper we shall proceed to fulfil our promise of looking somewhat into Dr. Schmitz's narrative of authentic events, related by contemporaneous authorities, and his opinions concerning, and portraits of the great characters of old.

The commencement of this period, like the whole of the prior ages, is intermixed more or less with fiction and falsehood; but here the fiction and falsehood assume a totally different aspect. Henceforth the erroneous narratives of events are not the wild and poetical creations of romantic and superstitious ages, not the imaginations of men existing in that semi-civilized state in which men of all ages and

climes have been found to generate notions of the strange, the marvellous, the supernatural, to hear the voices of gods on the breath of the evening wind, to catch glimpses of their shadowy forms through the pale mists of morning, and to discover their all-powerful intervention in every event of consequence enough to claim the action of a god as its solution. They are now wilful falsifications of the truth—intentional and deliberate suppressions of the truth when unfavorable, and inventions no less deliberate of what Lord Castleragh used to designate as *false facts*, favorable to individual or national character.

Much of the history of the earlier recorded ages was compiled by the annalists from the funeral orations, extant in their times, which had been pronounced by paid or partial eulogists over the corpses of the members of great houses. In these funeral orations events which never had occurred, battles which never had been fought, triumphs which never had been granted, were habitually, and as a matter of course, ascribed to persons who had never even held the offices or magistracies ascribed to them, or seen the countries which they were supposed to have conquered.

These eulogiums, preserved by hereditary pride of family, were handed down for generations, and probably in the end believed by the descendants of the falsely honored heroes and conquerors of nations still unsubdued and free.

To this must be added the yet more atrocious systematic falsehood of the historical writers, who first set about preserving facts of contemporaneous Roman history, of whom it is scarcely too much to assert that not a word they have recorded to the discredit of the enemies, or concerning the prowess of the generals of Rome, can be taken for granted as truth, if unsupported by other authority than their own.

It must be here observed that of the greatest war ever carried on by Rome, the war which decided not only the fate of Rome and Carthage, but the fate of Europe and the world, and determined the question whether all the western part of the Eastern, and the whole of the Western hemisphere should be peopled and governed by the Caucasian or Semitic race, no record was left by the conquered party; and that even the Greek writers who have written of these events, were for the most part copyists of the Romans, and flatterers of a people whom they in some sort then respected as a cognate race, and soon afterwards feared and cringed to as their conquerors and masters.

That such a state of things as this should make almost inextricable confusion in the history of ages when monuments were rare, the multiplying powers of the printing-press unknown, and the arts of writing and reading confined to a few individuals, will cease to be a matter of marvel when we look at the effect produced even on modern history, in an age of unexampled light and general diffusion of knowledge, by the similar and similarly intentional mendacity of the French writers of the revolutionary era, and of the marvellously lying bulletins of Napoleon Bonaparte—when we consider that it has been related by historian after historian, and even recorded by the English Alison, that the French line of battle ship, *le Vengeur*, went down in the action of the first of June, with French colors flying, and the crew shouting *vive la Nation*, when in truth the English jack was flying over the republican ensign, the English boats actively employed in saving the republican sailors, and

when the French captain was actually a prisoner in the cabin of the ship to which *le Vengeur* struck—and lastly, when we consider the singular fact that to this very day one-third of the French nation is ignorant of the fact that the battle of Trafalgar was ever fought, while another third believes that it resulted in a victory of the French over the English fleet.

If such falsifications can be carried out at the present day, concerning the affairs of two such nations, with the eyes of the whole world fixed on their unprecedented warfare, what wonder that in centuries long before the birth of Christ, long before the invention of printing, long even before the general practice of writing, the truth should have been so utterly smothered by the annalists of one vast power, crushing, annihilating, or absorbing all other nations, that it should be even a task for the greatest of intellects, and the most erudite of men, to decypher here and there a single letter of the truth, from among the concentrated masses of falsehood and misrepresentation.

In fact, instead of its being wonderful that we know so little of the real history of events prior to the days of Cicero, Cæsar, and Salust, it is on the contrary far more a subject for admiration, that the great historians of modern days, the German Niebuhr and the English Arnold, have been enabled to unravel so much of this Gordian knot of ages, and lay before their readers the solution of so many vexed and difficult questions.

Add to this again that in internal no less than external affairs, systematic falsification was resorted to by the one party against the other party of the state; that the plebeians almost invariably ascribe tyranny and persecution to the patricians, while they as regularly ascribe ignorant presumption and revolutionary insubordination to the plebeians. And again add to this that even modern writers, actuated by their own aristocratic or democratic prejudices, have adopted and exaggerated the misstatements of contemporaneous jealousy and hatred, in order to suit their own personal opinions, or to favor the views of their political parties, and we shall have a fair idea of the difficulty which the historian of Rome encounters who prefers *esse quam videri*, who wishes to record truths, not to recount fables.

Marvellously well Dr. Schmitz has succeeded in doing this, although we hardly think he has dwelt circumstantially enough on the exceeding and wilful mendacity of the Roman writers, and though he has scarcely stated with sufficient force how very little can be believed concerning the exploits of certain great Roman houses, and perhaps how still less of the recorded crimes of others.

Of the victories attributed to the various chiefs of the Valerii none absolutely can be received as undoubted truth; much of the history of the Fabian house must likewise be esteemed fabulous. "The unquenchable hatred of the Roman aristocracy towards the author of an agrarian law," to borrow the words of Arnold, rather than the voice of truth, speaks of the death of Flaminius by the waters of Thrasymene. "Flaminius, who," again to borrow from the same admirable historian, "died bravely, sword in hand, having committed no greater military error than many an impetuous soldier, whose death in his country's cause has been felt to throw a veil over his rashness, and whose memory is pitied and honored. The party feelings which have so colored the language of ancient writers, need not be shared by a modern his-

torian: Flaminius was indeed an unequal antagonist to Hannibal, but in his previous life as Consul and as Censor, he had served his country well, and if the defile of Thrasymenus witnessed his rashness, it also contains his honorable grave."

It is not without design that we have quoted this beautiful passage from our especial favorite Arnold, for it is in the lack of such gems as this, in some want of appreciation of the virtues and failings of men, and in possessing a smaller share of earnest and conscientious desire to do justice to all men, even the dead of ages, which is so beautiful a feature in the literary character of Arnold, that we find the chief defect in Dr. Schmitz.

We do not mean to say that he is unjust by direct statement, or even by obvious implication, but that he oftentimes passes in silence over things which he should have mentioned, in order to removing pre-existing opinions, which no doubt he thinks erroneous.

In a few remarkable instances, remarkable perhaps from their being so much at variance with his wonted acumen and correctness, he has, we think, adhered too closely to the ancient legends, as in the instance of the narratives concerning the defeats of the Gauls and the liberation of Rome by Camillus, who is in fact a very questionable person as regards the authenticity of his history, which is mixed up with the last of the great Roman Mythi, that, namely, relating the siege and fall of Veii, and who certainly did not either rescue Rome or expel the Gauls, though he might have hung on their rear and harassed their retreat, as they departed from the scene of their conquest, from causes which we cannot now ascertain, but which surely were not defeat by any Roman army.

Again, in the story of Valerius Corvus, who is said to have conquered the Gaul by the aid of a heaven-sent crow, whence his name, he does not clearly enough demonstrate its absurdity, owing, perhaps, to his believing it unnecessary to descant on what must be self-evident.

We remember, however, when we ourselves gave as perfect credence to the tale of Valerius and his crow, as we did to the record of the death of Cleopatra or the murder of Julius Cæsar, and we have no doubt to this moment there are not only pupils but teachers in the United States, who hold to the same simple faith.

To the character of one great and good man, Rome's enemy and victim, Caius Pontius of Telesia, and to the infamous and cowardly atrocity which dictated his judicial murder by the scourge and axe of the lictors, after being dragged in chains behind the triumphal car of his victor, we are glad to see that he has done due justice.

But to the first Scipio, who was defeated on the Ticinus by Hannibal, after failing even to anticipate his march across the Alps, but whose resolution to send his army on to its place of destination, Spain, thus effecting a powerful diversion, and in fact preserving that important province from Punic subjugation, was clearly that of a great and far-sighted general and politician, he is perhaps scarcely fair. To Varro, the defeated Consul of Cannæ, again, he does scanty justice, for, plebeian as he was, and not unaccused of demagogic artifice, it is scarcely to be credited that the Senate would have returned public thanks to him for not despairing of the republic, had he in truth been guilty of any flagrant error in the conduct of the lost army.

The wonderful march of Caius Claudius

Nero, by which Hasdrubal was cut off on the Metaurus, is not described with the praise it merits—with the exception of Hannibal's gigantic exploit in marching from Spain across the whole extent of hostile Gaul, and in the scaling the Alps in the teeth of unfriendly savages, it is the finest march recorded in Roman or Greek story, perhaps the finest forced march on record, unless it be that of Crawford's light division on the day subsequent to Salamanca, in which men were brought directly into the field from a route of unexampled dread and severity.

But in truth Dr. Schmitz languishes a little in his military descriptions, and in his relation of marches and of battles. A defect which we look upon with eyes of regret, as we have observed that brilliant and picturesque accounts of such events, with graphical and lifelike sketches of the persons engaged as leaders, and some epigrammatic strictures on their conduct and characters, are always favorite passages with youthful readers. They tend greatly to relieve the dullness and dryness of mere historical narrative, and facilitate the remembering events and facts, by awakening the imagination, and warming the sensibilities of the reader, as it were, in behalf of persons in some sort known to him, and either friends or enemies, admired or despised, but in neither capacity to be forgotten.

In this respect Dr. Schmitz falls greatly short of the two great English historians of the present day, Arnold and Alison, both of whom, although civilians, are very deservedly celebrated for the vigor, spirit, and graphic style with which they describe events.

It is true that in abridgment there is little room for the display of such talent as this, but we are inclined to think that even if fifty or sixty additional pages had been the result of fuller and more lifelike descriptions of great battles, such as Cannæ or Thrasymene, the brilliancy gained, and the additional interest created, would have amply compensated for the extra labor and increased amount of matter to be read by the scholar.

Contrast, for example, Arnold and Schmitz's descriptions of the decisive battle of Cannæ, and see how while one stirs the blood like the blast of a trumpet, the other falls on the ear spiritless and tame. Then say whether the one will not remain fresh in the reader's mind, when the other shall be forgotten.

"Meanwhile," that is during the formation of the Carthaginian army—says Arnold, "the masses of the Roman infantry were forming their line opposite. The sun on their left flashed obliquely on their brazen helmets now uncovered for battle, and lit up the waving forest of their red and black plumes, which rose upright from their helmets a foot and a half high.

"They stood brandishing their formidable pila, covered with their long shields, and bearing on their right thigh the peculiar and fatal weapon, the heavy sword fitted alike to cut and to stab. On the right of the line were the Roman legions; on the left the infantry of the allies; while, between the Roman right and the river, were the Roman horsemen, all of them of wealthy or noble families; and on the left, opposed to the Numidians, were the horsemen of the Italians and of the Latin name. The velites or light infantry covered the front, and were ready to skirmish with the light troops and slingers of the enemy.

"For some reason or other, which is not explained in any account of the battle, the Roman infantry were formed in columns rather than in line, the files of the maniples containing many

more than their ranks. This seems an extraordinary tactic to be adopted in a plain by an army inferior in cavalry, but very superior in infantry. Whether the Romans relied on the river as a protection to their right flank, and their left was covered in some manner which is not mentioned (one account would lead us to suppose that it reached nearly to the sea), or whether the great proportion of new levies obliged the Romans to adopt the system of the phalanx, and to place their raw soldiers in the rear, as incapable of fighting in the front ranks with Hannibal's veterans—it appears at any rate that the Roman infantry, though nearly double the number of the enemy's, yet formed a line only of equal length with Hannibal's.

"The skirmishing of the light armed troops preluded as usual to the battle. The Balearian slingers slung their stones like hail into the ranks of the Roman line, and severely wounded the Consul Emilius himself. Then the Spanish and Gaulish horse charged the Romans front to front, and maintained a standing fight with them, many leaping off their horses and fighting on foot, till the Romans, outnumbered and badly armed, without cuirasses, with light and brittle spears, and with shields made only of oxhide, were totally routed and driven off the field. Hasdrubal, who commanded the Gauls and Spaniards, followed up his work effectually; he chased the Romans along the river till he had almost destroyed them; and then, riding off to the right, he came up to aid the Numidians, who, after their manner, had been skirmishing indecisively with the cavalry of the Italian allies. These, on seeing the Gauls and Spaniards advancing, broke away and fled; the Numidians, more effective in pursuing a flying enemy, chased them with unweariable speed, and slaughtered them unsparingly; while Hasdrubal, to complete his signal services on this day, charged fiercely on the rear of the Roman infantry.

"He found its huge mass already weltering in helpless confusion, crowded one upon another, totally disorganized, and fighting each man as he best could, but still struggling on against all hope by mere indomitable courage. For the Roman columns on the right and left, finding the Gaulish and Spanish foot advancing in a convex line or wedge, pressed forward to assail what seemed the flanks of the enemy's column; so that being already drawn up with too narrow a front by their original formation, they now became compressed still more by their own movements, the right and left converging towards the centre, till the whole army became one dense column, which forced its way onwards by the weight of its charge, and drove back the Gauls and Spaniards into the rear of their own line. Meanwhile its victorious advance had carried it, like that of the English column at Fontenoy, into the midst of Hannibal's army; it had passed between the African infantry on its right and left; and now, whilst its head was struggling with the Gauls and Spaniards, its long flanks were assailed fiercely by the Africans, who, facing about to the right and left, charged home and threw it into utter disorder. In this state, when they were forced together into one unwieldy crowd, and already falling by thousands, whilst the Gauls and Spaniards now advancing in their turn were barring further progress in front, and whilst the Africans were tearing their mass to pieces on both flanks, Hasdrubal with his victorious Gaulish and Spanish horsemen broke with thundering fury upon their rear. Then followed a butchery which has no recorded equal, except the slaughter of the Persians in their camp, after the Greeks forced it after the battle of Plataea."

What in the world can be more graphic and lifelike than this? We see the hosts arrayed as in a picture, we almost seem to hear the clang of their blades and bucklers, and the fierce trampling of the Gallic horsehoofs, and the shouts of victors and vanquished blended in fearful diapason.

What, again, can be more matter of fact or tamer than the following?

"These Consuls, who were expected to put an end to the war with one blow, led into the field an army of 80,000 foot and of 6,000 horse. With these forces they entered Apulia, and pitched their camp on the banks of the Aufidus, not far from the little town of Cannæ, where they kept their stores. Hannibal had no more elephants, but his cavalry was excellent. Cannæ was taken by him under the very eyes of the Romans, who were timid and not inclined to venture upon a decisive battle, though the Consul Verro was anxious to strike the blow. After a long delay, which it is difficult to account for, the fatal battle was fought on the second of August. It is said that Hannibal had taken such a position, that a high wind which usually rose at morn, blew the dust into the faces of the Romans, and that on the day before the battle he had ordered the fields to be ploughed in order to increase the dust. The Romans advanced against the retreating centre of the Gauls, but were outflanked on both sides by the Africans, and though tired were obliged to maintain the fight against the latter. The Roman cavalry was unable to cope with the Spaniards, and being surrounded on all sides the Romans were pressed together and cut to pieces."

With this extract we must close this paper, stating only in justice to the author that this deficiency in his military narrative is a slight matter, as compared with the many excellences of his history. The singular ability, perspicuity, and fulness of his details concerning the constitution, the laws, the religion, the polity, and the social usages of the Romans, alone would suffice to render it a work of very superior merit; but these excellences are not alone—far from it. We consider it, as we have said in a former article, as indisputably the best school book on the highly interesting subject it treats, existing in the English language, and we trust that it will be immediately and universally adopted as a text book in this country.

Meanwhile, we regret to learn from their advertisement that the publishers are likely to be deprived of the fruits of their enterprise, by what would seem to be unwarrantable interference on the part of some other house, we know not and care not whose. But we regard such things as detrimental alike to publishers and authors. We should really suppose that in the wide waters of the literary sea there were fish enough for the nets of all, without the recourse of any to piracy or poaching. The work is neatly and creditably got up, and does honor to the gentlemen who have been the first to introduce it in this country.

General History of the Christian Religion and Church. From the German of Dr. Augustus Neander. Translated from the Second and Improved Edition, by Joseph Torrey, Professor of Moral and Intellectual Philosophy in the University of Vermont. Volume First. Boston. 1847.

We hail the appearance of this long-expected work with pleasure. It is now not less than ten or twelve years since it has been known to be in progress, and, indeed, nearly ready for publication. Then came the years of pecuniary convulsion and distress, when no publisher was willing to take the risk of so extensive a work; and, again, when the prospect grew better, a new and revised edition of the original by the author rendered it necessary for the translator to do most of his work over a second time. Happily, all these difficulties are surmounted; and the First Volume now lies

before us, the pledge and the first fruits of a new and important epoch in the science of Ecclesiastical History as cultivated in the English tongue.

The history of the Church admits of three different methods of treatment. The first is in the form of annals, in which the events of each year are succinctly detailed in their proper order, and thus each year is treated as a whole. The great work of Baronius is an example of this method. It is excellent for the mere purposes of reference, but the thread of history is in this way continually broken, the connexion of events is mostly lost sight of, and they stand forth merely as isolated facts. The second method divides the course of time into centuries, as in the works of Mosheim and the *Centuriators of Magdeburg*. This method is better than the former, inasmuch as some order and connexion may be shown in the events of a hundred years. Still, the division is arbitrary and often unnatural, since it may and often does happen, that one century ends and another begins in the very midst of an important epoch or cluster of events. For example, the French revolution and its immediate consequences belong neither to the eighteenth nor to the nineteenth century alone; but are closely linked together in both. To avoid such difficulties, therefore, the third method divides the history of the Church into *periods*, during each of which some great feature or characteristic serves to bind the events together, and give unity to the whole. Thus, for instance, the interval from the close of the New Testament history till the triumph of Christianity over Heathenism, in the person of Constantine the Great, in the beginning of the fourth century, constitutes a *period*, during which the Church was engaged in a constant struggle with the power of the pagan state. From Constantine to the death of Pope Gregory I. is another period, during which the power of councils, of the hierarchy, and of the papacy, was in the process of development. This mode of division allows to each period of history a fullness and completeness of treatment, which presents it as a whole before the mind of the reader and student, and secures for it an impression that is distinct, deep, and permanent.

The history of the Church has also been differently treated as it regards the objects embraced in its scope. Strictly speaking, the Church has its *external* and *internal* history. The former of these—the *external*—is again subdivided into three parts, viz. (1) The history of the origin, spread, and limitations of the churches, their external relations, prosperity, persecutions; also, collateral events, as the crusades, and, in modern times, missions: (2) The constitution and government of the several communities or churches, the rise and powers of the priesthood, the papacy, and the like; among Protestants, the democratic form, the alliance of Church and State, etc.: (3) The history of worship, the origin of rites and ceremonies, etc. This last division has more usually been treated of under the head of Ecclesiastical Antiquities, as in the works of Bingham, Augusti, and others. The other two heads have not unfrequently been regarded as alone constituting the proper subject of Ecclesiastical history. Yet the *internal* history is not less important, especially in its bearings upon the mind and the heart of the Church. It comprises: (1) The history of doctrines, showing the form and manner in which the various doctrines of faith have been held in different ages, and the gradual progress of their development; (2) The history of Chris-

tian morals: (3) The history of ecclesiastical literature. This latter head has sometimes been treated in the form of statistics, or chronologically, as in the great work of Cave on the ecclesiastical writers. The second head has been mostly neglected, while the first has usually been regarded as belonging, not to Church history, but to Polemic Theology.

A good history of the Christian church ought obviously to include all the preceding branches and particulars. An exhibition of the external events, features, and characteristics of the church, its rise and progress, its prosperity and persecutions, its order and government, its forms and worship, is but the body, which without the soul is dead. It is the vital spirit of the church, the great life-giving principles imparted by its Divine Founder, REPENTANCE AND FAITH, as exercised and manifested in love to God and man,—it is development of these in the church which ought to constitute the great object and unity of its history. These are the soul. In all things else the history of the church is like the history of other human communities, both in its conflicts and its triumphs; here it stands upon peculiar and holy ground.

Of the great work of Neander here under review, it is not too much to say, that it comes nearer to fulfilling the fundamental objects of ecclesiastical history as above enumerated, than any other extant. It has been to him throughout a labor of love, as well as the crowning labor of his life. Neander has often been compared with the apostle John, in respect to that gentleness and holy contemplative spirit which characterizes both. It has marked his life, and it marks especially this work, in which in that spirit he surveys the progress of the church of Christ on earth.

The whole work is divided into periods, and the external history is related mainly in order to manifest the inward life. The first volume covers the first period, from the apostolic age to Constantine. A brief statement of the arrangement will show the plan and character of the work.

An introduction of 68 pages, written in a calm and philosophic spirit, brings before us the religious condition of the Roman, Greek, and Jewish world, when Christianity appeared and began to make progress. If this has less vivacity, it has nevertheless more depth, than the celebrated essay of Tholuck on the like subject. The period or volume is then divided into four sections. Sec. I. occupies 110 pages, and treats of the spread of Christianity and its diffusion in particular districts, the persecutions of Christians, and the written attacks upon Christianity. Sec. II. contains the account of the constitution, discipline, and schisms of the church, in 70 pages. In Sec. III. we have in 57 pages the history of Christian life and Christian worship, including the sacraments; the former topic here comprising also Christian morals. Thus far we have mainly the external history in 267 pages. The rest of the volume, or Sec. IV. containing 384 pages, is devoted to the internal history of the church, or rather of Christianity viewed as a system of doctrines to be received by faith and carried out in practice. The great object is to show the unity and development of true Christianity amid the conflicts and assaults of all the various sects and tendencies; first the Judaists and Gnostics from without, with their lesser ramifications; and afterwards with those arising from within, as the Montanists, the Alexandrian school, &c. After this we have the history of the more eminent teachers of the church, as the Apostolic Fathers, the Apologists, the

teachers of Asia Minor, of North Africa, of Rome, and of Alexandria.

It is unnecessary to remark, that all the discussions are conducted in the mildest spirit, and are founded on the most profound learning, especially in all that relate to, or can be drawn from, the sources of church history. The biographical sketches are exceedingly interesting, and give us a better acquaintance with the spirit and character of the early fathers, than can well be elsewhere obtained.

One word as to the translation, and we have done. Professor Torrey has long been known as an accurate and elegant scholar, having likewise a fine command of the English language. He is also at home in the German language and philosophy; he has been twice in Germany, and is personally acquainted with Neander. It is no easy matter to translate Neander well; his periods are long and sometimes involved; and his style is heavy even to Germans. We know of no one in this country or elsewhere, who would be likely to do the work better than Professor Torrey, if as well. He has not disappointed us; but has done his work well and faithfully. We have, indeed, seen some cavillings at particular sentences, as if not made sufficiently English. To such occasional oversights all translators are more or less liable; and we apprehend if such cavillers were to change places with Professor Torrey, the tables would be much more than turned.

The Protector: A Vindication by J. H. Merle D'Aubigné, D. D. New York: Robert Carter.

WE opened this volume in the hope that we should find the man Cromwell there—a true portraiture of the great, fervid, earnest English democrat, who stood up manfully in the face of custom and power, to protect the rights of man. We did hope that we might find the broad-cast features of him who eschewed falsehood in every shape, even so much that he would have the moles and excrescences of his countenance fully indicated upon the canvas, as part and parcel of himself. Carlyle has done much, very much, patiently and most lovingly, yet his lumbering matter but gives us a "Man of the Mountains," a huge, shadowy, uncouth shape, while we have a right to look for a work from some source in which Cromwell shall stand before us in the distinct, stern majesty of statuesque proportion. Such a work is yet to be written—we wonder that no New England mind sympathizing with the great Puritan has ever undertaken it; and yet that very sympathy might be a bar to the wise adjustment of material, and we should have, not a biography but a cant—not the Man, but an elucidation of Theory, as in the work before us.

At this late day, no one is likely to doubt the sincerity of Oliver Cromwell in the length and breadth of his Calvinism; the question is not one of religion, as D'Aubigné assumes, but of consistent, and high manly purpose. Did he or did he not stand up for human rights?—or was he but the creature of selfish ambition, adroitly grasping at circumstances? Was he or was he not true to the truth that was in him, or was he but a consummate hypocrite, mocking his Maker with long prayers addressed to the ears of men?

This is the question, not whether he was a Christian or no, as our author has bent his strength to prove. We apprehend a Christian who acted from no other impulse would scarcely resist oppression—when smitten upon one cheek he would turn the other also—if

persecuted in one city he would fly to another—he would render unto Cæsar the things that are Cæsar's, reserving for God the things that are God's, even the first fruits of the spirit. Such are the men who flee to caves and mountains, and shake from their feet the dust of earth, that they may worship God in the singleness of their heart—such were the men who went out from their own pleasant land, living in exile, that so they might have space for the wrestlings of the spirit, as did the Pilgrims, who had taken up the mournful burden,

"We return, we return no more,"

and settled themselves for a space in Holland, while Oliver Cromwell was yet a stout boy conning his horn book; and who, once more exiled, were just building their first log cabins in America in 1620, at the very time that Oliver Cromwell was celebrating his marriage with Elizabeth Bourchier—to appearance a right worthy youth of twenty-one, not hypochondriac as yet, not given to fastings and strugglings, and wrestlings for "enlargement," for his time is not yet come, and the urgencies of a mission have not disturbed the smooth current of un-foreseeing youth.

No, the question is not one of quality in one point, but the whole. If to fast and pray, to cast all things upon God, referring all things to him, with searchings of the Scriptures, and austerity of life constitute a Christian, Oliver Cromwell was one, in common with the wise and the imbecile who have sunk to their forgotten graves,—this is the great problem which man must solve with his Maker, every man for himself—but over and above this, Oliver Cromwell stood up face to face with men, competing with power, countervailing treachery, withstanding wrong. And it is the man Oliver, thus standing man to man, which we wish to see re-produced, and which as yet has not been done. We want the accomplished and successful soldier re-produced, the leader of that band yecept Ironsides, who was able to indoctrinate a rude soldiery with a sentiment stronger than that strongest in an English mind, loyalty. We want over and above this the true Man, whom the great Milton invoked to "save the free conscience" of men, a searching invocation which no man in his senses would or could address to a hypocrite. Hear him—

"To the Lord General Cromwell.

"Cromwell, our chief of men, who through a cloud

Not of war only, but distractions rude,
Guided by faith and matchless fortitude,
To peace and truth thy glorious way hast ploughed,

And on the neck of crowned fortune proud
Hast reared God's trophies, and his work pursued.

While Darwin stream, with blood of Scots imbrued,

And Dunbar fields resound thy praises loud,
And Worcester's laureat wreath. Yet much remains

To conquer still; peace hath her victories
No less renowned than war: new foes arise
Threat'ning to bind our souls with secular chains;

Help us to save free conscience from the paw
Of hireling wolves, whose Gospel is their maw."

The understanding of mankind has been too long insulted by this cry of hypocrisy against Cromwell—no masses of men are swayed for any length of time by pretence, or humbug, as the phrase now is—truth and earnestness, have, as it were, a mesmeric attraction, while

their opposites cause an instinctive and undefined recoil. It was this singleness of purpose, this earnest, tangible directness, which drew the great middling interest of England to the feet of the Protector—it was his manful stand against royal encroachment and papal subtlety which made his name a rallying point for the truth. He stood not *against* the King, but *for* the people—not against religion but popery; and the disgust and abhorrence which wrung groans from his great heart at the sight of freeborn Englishmen standing in pillories, and having their ears "cropped" like felons, only because they had presumed to worship God after the promptings of that same "free conscience" of which Milton speaks, was but the echo of every British heart; and when he laid his hand upon the mace of office in the House of Parliament, saying—"take away this bauble," it was because the falsehood of a king and the treachery of ministers had taken from it the sacredness of symbolic import, and it lay there a mockery.

Whatever Oliver Cromwell was, he obeyed but the promptings of a spirit struggling for the true, grieving at oppression, and strong to resist it. He had seen Felton perish like a coward after his fanatic hand had plunged its dagger into the breast of Buckingham—he had seen the great Raleigh fall from the blow of an axe which had been more than twelve years suspended over his head, and seen him hurry the executioner, "lest his ague should return and men should say he shook from fear;" he had seen men leave their country that they might be secure from interference in every shape where religion was concerned—and these things naturally caused him to distrust human judgment and seek for a higher principle of action—a something by which even kings should be bound and made to stand as God's representatives of justice as well as of power: he found this in a deep religious nature, in the recognition of a hidden theocracy whose will should be made manifest to the prayerful and believing, who should thus be led to a knowledge of the good and the true. God help us; if this be not the truth to our minds as well as to that of Oliver Cromwell, we are but blocks—talking beasts of the field, from whom the image of our Maker has clean died out.

It was thus that Cromwell and others learned the beauty and supremacy of law—and that Milton wrote "the Kings of England may be judged even by the laws of England; and they have their proper judges." Alas! poor obstinate Charles, these were terrible doctrines for thee—and thou didst not have eyes to see the might of the lion whose paw was on thy royal shoulder, till it was too late; thou didst not see how earnestly the people not only desired, and would have freedom from Popery, but longed to divorce the Church from the State, as that same people of England, though so long baffled, will insist upon doing hereafter. Again Milton says, "God has put no arms into the Church's hand but those of *patience and innocence, prayer and ecclesiastical discipline*; but in the commonwealth, all the magistracy are by him intrusted with the preservation and execution of the laws, with the power of punishing and revenging; he has put the sword into their hands." * * * *

Certainly, if no people in their right wits ever committed the government either to a king or other magistrates, for any other purpose than for the common good of them all, there can be no reason why, to prevent the utter ruin of them all, they may not as well take it back again from a king, as from other governors; nay, and it may with far greater ease be taken from one

than from many. And to invest any mortal creature with power over themselves, on any terms than upon trust, were extreme madness."

Bold, radical language this, yet involving the principles for which we as a people were subsequently compelled to make a stand, and which became the ground-work of our declaration of rights. Courageous men were ye of the Commonwealth; one shudders at your daring, for the human breast recoils from the act of dabbling royal locks with blood—and it may be that terrible thoughts surged in the bosom of the stout Cromwell when a strong impulse sent him to the coffin of his unworthy but still lineal sovereign, overtaken by a dreadful retribution.

Historians have labored ingeniously enough to fix the character of hypocrisy and cunning upon this broadcast image of a true man; but it will not do—to sustain through so long a period, the seeming of sanctity only, to preserve only the appearance of things while the reality is wanting, through such times of urgency and such vicissitudes as would bewilder an ordinary man with his best earnestness, would require an incarnation of the spirit of falsehood himself, girded with the conviction that

"To be weak is to be miserable;"
and resolved

"To wage by force or guile eternal war;"

no, even Cromwell, concentrated as were his powers, was not equal to this. The fact that all the ribald jests of a licentious and over-witty court have not been able to affix a single stain to his moral character; that the wit of Hudibras, with all its spasmodic conceits, tolerated only in the absence of better, and because power had given them currency, has not been able to make him or his party ridiculous, proves that there was an inherent worthiness in the man himself, and in the rights for which he made a stand, which the common human mind will perceive and appreciate, however time and circumstances may distort or cover them with rubbish. The prayer of the out-wearied great man upon that night of storm and tempest which preceded his dissolution—the elements sympathize when those belonging to the great are about to be dissolved, and gather to the scattering as they did at the death of Napoleon in like manner; that prayer of Cromwell, is answer enough when the purity of his aims in life are impeached. None but a sincere, right-desiring man could thus lift up his heart to God:—

"Lord, though I am a miserable and wretched creature, I am in covenant with Thee through grace. And I may, I will come to Thee for Thy people. Thou hast made me, though very unworthy, a near-instrument to do them some good, and Thee service; and many of them have set too high a value upon me, though others wish and would be glad of my death; Lord, however Thou dispose of me, continue and go on to do good for them. Pardon thy foolish people! Forgive their sins and do not forsake them, but love and bless them. Give them consistency of judgment, one heart, and mutual love; and go on to deliver them, and with the work of reformation; and make the name of Christ glorious in the world. Teach those who look too much on Thy instruments, to depend more upon Thyself: Pardon such as desire to trample upon the dust of a poor worm; for they are Thy people too. And pardon the folly of this short prayer. And give me rest for Jesus Christ's sake, to whom, with Thee and Thy Holy Spirit, be all honor and glory, now and forever! Amen."

Cromwell died worn out in the service of England—with none to succeed him, whose

grasp was broad and strong enough to hold together the broad fabric of a commonwealth, which held its existence only by the might of a single man. The restoration, with all its wantonness of misrule, was unable to root out the good which had been achieved; or to send far back the wheels of reform. The sturdy English mind still clung and will cling to the truths so obtained, and the most subtle weapons of Jesuitism will be insufficient to shackle a people which, subsequent to Cromwell's day, sent a James into exile, and the reflex of whose movements consigned our own gallant Leisler to the block, and finally wrested from the British crown the fairest colonies, of which any earthly potentate could ever boast.

What though the ashes of the mighty dead were heaped and scattered upon the earth, and the massive bones swung to and fro upon a gibbet, the truth did not live in these dry bones but in the utterances which had gone forth, and with which "all Europe rings from side to side," even to this day. It has been a favorite way of weak tyrants to expose the ashes of the great—poor instruments are they—as if the thoughts which once gave their ashes vitality still animated inert matter, and caused it to rebel against the imprisonment even of the tomb. It was thus the great Condé swung upon the gibbet, and the ashes of John Wickliffe were scattered into the Swift, and in the quaint language of Fuller, "This brook has conveyed his ashes into Avon, Avon into the Severn, Severn into the narrow seas, they into the main Ocean; and thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed the world over."

Again, we must say, that little is gained in the way of biography by the work of D'Aubigné; it will serve its value to minds of a certain cast, and will do away something of the mist of prejudice which has so long shrouded Cromwell from the common eye, but as a work of art, it is of little or no value.

We subjoin the following state paper of Cromwell, drawn up by Milton, as being remarkable for the skill and elegance which it exhibits, as well as showing the tone of feeling and expression which prevailed under the Protectorate:—

"To the most serene and potent Prince, Louis, King of France.

"MOST SERENE AND POTENT KING, MOST AUGUST FRIEND AND ALLY.

"Your Majesty may recollect that during the negotiation between us for the renewing of our alliance (which many advantages to both nations, and much damage to their common enemies, resulting therefrom, now testify to have been very auspiciously done), there happened that miserable slaughter of the people of the Valleys; whose cause, on all sides deserted and trodden down, we recommended with the greatest earnestness and commiseration to your mercy and protection. Nor do we think your Majesty, for your own part, has been wanting in an office so pious and indeed so human, in so far as either by authority or favor you might have influence with the Duke of Savoy: we certainly, and many other princes and states, by embassies, by letters, by entreaties directed thither, have not been wanting.

"After that most sanguinary massacre, which spared neither age nor sex, there was at last a peace given; or rather, under the specious name of peace, a certain more disguised hostility. The terms of the peace were settled in your town of Pignerol: hard terms indeed, but such as those indigent and wretched people, after suffering all manner of cruelties and atrocities, might gladly acquiesce in; if only, hard and unjust as they are, they were adhered to. They are not adhered to: the purport of every

one of them is, by false interpretation and various subterfuges, eluded and violated. Many of these people are ejected from their old habitations; their religion is prohibited to many; new taxes are exacted; a new fortress has been built over them, out of which soldiers frequently salving plunder or kill whomsoever they meet. Moreover, new forces have of late been privily got ready against them; and such as follow the Romish religion are directed to withdraw from among them within a limited time; so that everything seems now again to point towards the extermination of all those unhappy people whom the former massacre had left.

"Which now, O most Christian King, I beseech and obtest thee, by thy right hand which pledged a league and friendship with us, by the sacred honor of that title of Most Christian,—permit not to be done; nor let such license of butchery be given, I do not say to any prince, (for indeed no cruelty like this could come into the mind of any prince, much less into the tender years of that young prince, or into the woman's heart of his mother), but to those most cursed assassins, who, while they profess themselves the servants and imitators of Christ our Saviour, who came into the world to save sinners, abuse His merciful name and commandments to the cruellest slaughtering of the innocent. Snatch, thou who art able, and who in such an elevation art worthy to be able, these poor suppliants of thine, from the hands of murderers, who, lately drunk with blood, are again athirst for it, and think convenient to turn the discredit of their own cruelty upon the score of their prince's. Suffer not either thy titles or the frontiers of thy kingdom to be polluted with that discredit, or the all-peaceful Gospel of Christ to be soiled by that cruelty, in thy reign. Remember that these very people became subjects of thy ancestor, Henry, that great friend to Protestants; when Lesdiguières victoriously pursued the Savoyard across the Alps, through those same valleys, where indeed lies the most commodious pass to Italy. The instrument of their surrender is yet extant in the public acts of your kingdom: in which this among other things is specified and provided against, That these people of the valleys should not thereafter be delivered over to any one except on the same conditions under which thy invincible ancestor had received them into fealty. This protection they now implore: the protection promised by thy ancestor they now suppliantly demand from thee, the grandson. To be thine rather than his whose they now are, if by any means of exchange it could be done, they would wish and prefer: if that may not be, thine at least by successor, by commiseration and deliverance.

"There are likewise reasons of state which might induce thee not to reject these people of the valleys flying to thee for refuge: but I would not have thee, so great a king as thou art, be moved to the defence of the unfortunate by other reasons than the promise of thy ancestors and thy own piety and royal benignity and greatness of mind. So shall the praise and fame of this most worthy action be unmixed and clear; and thyself shalt find the Father of Mercy, and his Son Christ the King, whose name and doctrine thou shalt have vindicated from this hellish cruelty, the more favorable and propitious to thee through the whole course of thy life.

"May the Almighty, for His own glory, for the safety of so many most innocent Christian men, and for your true honor, dispose your Majesty to this determination.

"Your Majesty's most friendly
"OLIVER, PROTECTOR OF THE COMMON-
WEALTH OF ENGLAND.

"Westminster, 26th May, 1658."

THE LAW IN THE HEART.

"Nor could I ever think
A mortal law of power or strength sufficient,
To abrogate the unwritten law divine,
Immutable, eternal, not like thine
Of yesterday, but made ere time began."

[Sophocles.]

THE VOICE OF THE BROOK.

It cometh to me ever,
That melancholy voice,—
When the joyous tones of morning
Would bid my soul rejoice,
When the noontide ray has silenced
The tone of bird and bee,
When the star of Evening waketh
Earth's vesper melody,—
It cometh to me ever,
That low and tender song
Which the hidden brook is pouring
As it flows unseen along.

It cometh to me ever,
That solemn undertone,—
When sounds of mirth are in the air
It seems a far-off moan;
But when sad memories awake,
And life seems lone and drear
Its voice of melody gives out
A hymn of holy cheer;
And sometimes too, in moody hour,
It falleth on my ear
With a sound as of the rustling wings
Of guardian angels near.

It cometh to me ever,
In the silent hours of night,—
When my spirit comes unwilling back
From Dreamland's worlds of light;
When its golden gates are closing,
And I linger still to hear
The music of those angel harps
That charmed my sleeping ear,—
Then comes the moaning of the brook,
With fancy's music blending,
Like the wail of human love and grief
Mid seraph choirs ascending.

It cometh to me ever,—
Howe'er the air is stirred
With noisier sounds of busy life,
That singing brook is heard;
It cometh like the mystic voice
Which, e'en mid care and strife
Is whispering to our secret souls
A dream of holier life,—
The voice, which, when on danger's brink
Our heedless feet have trod,
Tells us that still within us dwell
The oracles of God.

EMMA C. EMBURY.

Extracts from New Books.

A LIFE OF SHELLEY, by Thomas Medwin, has just been issued in London, from which we extract the following version of a melancholy and oft described scene:—

"At Spezzia the people of the place told me where the bodies of my friends had been cast on shore: they had been thrown on the beach, not together, but several miles apart, and the English boy's five miles from that of Shelley. The following verses, written in his eighteenth year, recurred to me, which seem entirely out of place where they stand, and as poets sometimes have been inspired by a sort of second-sight, were prophetic that the ocean would be his grave.

* To-morrow comes!

Cloud upon cloud with dark and deepening mass
Roll o'er the blackened waters; the deep roar
Of distant thunder mutters awfully;
Tempest unfolds his pinions o'er the gloom
That shrouds the boiling surge; the pitiless fiend
With all his wind and lightnings tracks his prey,
The torn deep yawns—the vessel finds a grave
Beneath its jagged jaws."

"I arrived at Pisa some hours later than I could have wished, for Lord Byron and Leigh Hunt and Trelawney, had been engaged since the morning in burying Shelley's remains. The history of this funeral pyre has been so much misrepresented, that I shall premise it with a few observations. Fourteen days elapsed between the loss of the schooner and the finding of

the corpses of my friends, and neither of them were in a state to be removed to consecrated ground; but an obstacle to such removal under any circumstances, was, that by the quarantine laws, their friends were not permitted to have possession of their relics. The laws with respect to everything cast on land by the sea, being, that it must be burned, in order to prevent the possibility of any remnant bringing the plague into Italy.

"A consultation took place between Byron, Hunt and Trelawney, on this subject. It had not only been the oft-repeated wish of Shelley to be buried at Rome, and there rejoin his favorite child William, who lay there, but he had left it as a sacred charge to Lord Byron, whom he had appointed as executor to his will, to fulfil this office of friendship for him. Even had the state of Shelley's corpse admitted of being transported to Rome, they were assured by the authorities that no representation of theirs would have altered the law; and were it not for the kind and unwearied exertions of Mr. Dawkins, charge d'affaires at Florence, permission would not have been gained for Mrs. Shelley to receive the ashes, after they had been consumed. I say, I arrived at Pisa too late. True to his engagement, Byron and his friends had gone that day to perform the singular and pious duty of watching his funeral pyre, in order that the ashes might be sent to the English cemetery at Rome. They came to a spot marked by an old withered pine-tree, and near it, on the beach, stood a solitary ruined hut, covered with thatch. The place was well chosen for a poet's grave. Some few weeks before, I had ridden with Shelley and Byron to the very spot, which I have since visited in sad pilgrimage. Before them lay a wide expanse of the blue Mediterranean, with the islands of Elba and Gorgona visible in front; Lord Byron's yacht, the Bolivar, riding at anchor at some distance in the offing. On the other side appeared an almost illimitable sandy wilderness, and uninhabitable, only broken here and there by stunted shrubs, twisted by the sea-breeze, and stunted by the barrenness and drought of the ground in which they strove to grow. At equi-distance, along the coast, rose high square towers, for the double purpose of protecting the coast from smugglers, and enforcing the quarantine regulations. This view was completed by a range of the far-off Italian Alps, that from their many folded and volcanic character, as well as from their marble summits, gave them the appearance of glittering snow; to finish the picture, and as a foreground, was placed a remarkable group.

"Lord Byron with some soldiers of the coast guard, stood about the burning pyre, and Leigh Hunt, whose feelings and nerves could not carry him through the scene of horror, lying back in the carriage; the four post-horses panting with the heat of the noonday sun, and the fierceness of the fire. The solemnity of the whole ceremony was the more felt by the shrieks of a solitary curlew, which perhaps attracted by the corpse, wheeled in narrow circles round the pile, so narrow that it might have been struck with the hand. The bird was so fearless, that it could not have been driven away. I am indebted to one of the party present, for the interesting particulars of this scene, but must add to it Leigh Hunt's account. He says—'The weather was beautifully fine. The Mediterranean, now soft and liquid, kissed the shore, as if to make peace with it. The yellow sand and blue sky entirely contrasted with one another, marble mountains touched the air with coolness, and the flame of the fire bore towards Heaven its vigorous amplitude, waving and quivering with the brightness of inconceivable beauty. It seemed as if it contained the glassy essence of volatility. One might have expected a sun-bright countenance to look out of it, coming once more before it departed, to thank the friends who had done their duty.'

"I have understood that Leigh Hunt was much offended at the account above given respecting the carriage, but why I am at a loss to guess.

To what purpose should he have stood for some hours by the side of the scorching furnace, when there were so many others of stronger nerves, and of better health, present? This extreme sensitiveness on his part is much out of place, for neither my informant nor myself had the slightest intention of throwing on him a taunt, or taxing him with the slightest dereliction of duty. His regard for Shelley is not to be questioned. The very excess of feeling that he displayed, might, in default of other proofs, have best testified it.

"But Byron was unable long to withstand the sight, or perhaps the heat, and by way of distraction, swam off to his yacht.

"Writing to Mr. Moore, he says,—

"The other day, at Via Reggio,—he does not specify the day of the burning,—'I thought proper to swim off to my schooner, the Bolivar, in the offing, and thence to shore again, about three miles or better, in all. As it was at mid-day, under a broiling sun, the consequence has been a feverish attack.' and then he adds, in another paragraph of the same letter, though not connecting the burning with the swimming,—'We have been burning the bodies of Shelley and Williams. You can have no idea what an extraordinary effect such a funeral pyre has on a desert shore, with mountains in the background, and the sea before,—the singular appearance the salt and frankincense give to the flames.'

"Much objection has been started to these accessories to the funeral pyre, which have been condemned as bearing the character of a heathen rite; but without them it would not only have been dangerous to have assisted at the ceremony, but from the state of the body it would have been intolerable.

"In the evening I saw Lord Byron. He was in a high state of fever, from the excitement of the day, combined with exposure for some hours to the sun, in swimming and floating."

DROWNING.

THE following is from a letter by Admiral Beaufort to Dr. Wollaston, in the Memoirs of Sir John Barrow, just published in London:

"Many years ago, when I was a youngster on board one of his Majesty's ships, in Portsmouth harbor, after sculling about in a very small boat, I was endeavoring to fasten her alongside the ship to one of the scuttle-rings; in foolish eagerness I stepped upon the gunwale, the boat of course upset, and I fell into the water, and not knowing how to swim, all my efforts to lay hold either of the boat or of the floating sculls were fruitless. The transaction had not been observed by the sentinel on the gangway, and therefore it was not till the tide had drifted me some distance astern of the ship that a man in the foretop saw me splashing in the water, and gave the alarm. The first lieutenant instantly and gallantly jumped overboard, the carpenter followed his example, and the gunner hastened into a boat and pulled after them.

"With the violent but vain attempts to make myself heard I had swallowed much water; I was soon exhausted by my struggles, and before any relief reached me I had sunk below the surface—all hope had fled—all exertion ceased—and I felt that I was drowning.

"So far, these facts were either partially remembered after my recovery, or supplied by those who had latterly witnessed the scene; for during an interval of such agitation a drowning person is too much occupied in catching at every passing straw, or too much absorbed by alternate hope and despair, to mark the succession of events very accurately. Not so, however, with the facts which immediately ensued; my mind had then undergone the sudden revolution which appeared to you so remarkable—and all the circumstances of which are now as vividly fresh in my memory as if they had occurred but yesterday.

"From the moment that all exertion had ceased—which I imagine was the immediate consequence of complete suffocation—a calm

feeling of the most perfect tranquillity superseded the previous tumultuous sensations—it might be called apathy, certainly not resignation, for drowning no longer appeared to be an evil—I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now of rather a pleasurable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated, in a ratio which defies all description—for thought rose after thought with a rapidity of succession that is not only indescribable, but probably inconceivable, by any one who has not himself been in a similar situation. The course of those thoughts I can even now in a great measure retrace—the event which had just taken place—the awkwardness that had produced it—the bustle it must have occasioned (for I had observed two persons jump from the chains)—the effect it would have on a most affectionate father—the manner in which he would disclose it to the rest of the family—and a thousand other circumstances minutely associated with home, were the first series of reflections that occurred. They took then a wider range—our last cruise—a former voyage, and shipwreck—my school—the progress I had made there, and the time I had misspent—and even all my boyish pursuits and adventures. Thus travelling backwards, every past incident of my life seemed to glance across my recollection in retrograde succession: not, however, in mere outline, as here stated, but the picture filled up with every minute and collateral feature; in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right or wrong, or by some reflection on its cause or its consequences; indeed, many trifling events which had been long forgotten then crowded into my imagination, and with the character of recent familiarity.

"May not all this be some indication of the almost infinite power of memory with which we may awaken in another world, and thus be compelled to contemplate our past lives? Or might it not in some degree warrant the inference that death is only a change or modification of our existence, in which there is no real pause or interruption? But, however that may be, one circumstance was highly remarkable; that the innumerable ideas which flashed into my mind were all retrospective—yet I had been religiously brought up—my hopes and fears of the next world had lost nothing of their early strength, and at any other period intense interest and awful anxiety would have been excited by the mere probability that I was floating on the threshold of eternity: yet at that inexplicable moment, when I had a full conviction that I had already crossed that threshold, not a single thought wandered into the future—I was wrapt entirely in the past.

"The length of time that was occupied by this deluge of ideas, or rather the shortness of time into which they were condensed, I cannot now state with precision, yet certainly two minutes could not have elapsed from the moment of suffocation to that of my being hauled up.

"The strength of the flood tide made it expedient to pull the boat at once to another ship, where I underwent the usual vulgar process of emptying the water by letting my head hang downwards, then bleeding, chafing, and even administering gin; but my submersion had been really so brief, that, according to the account of the lookers on, I was very quickly restored to animation.

"My feelings while life was returning were the reverse in every point of those which have been described above. One single but confused idea—a miserable belief that I was drowning—dwelt upon my mind, instead of the multitude of clear and definite ideas which had recently rushed through it—a helpless anxiety—a kind of continuous nightmare seemed to press heavily

on every sense, and to prevent the formation of any one distinct thought—and it was with difficulty that I became convinced that I was really alive. Again, instead of being absolutely free from all bodily pain, as in my drowning state, I was now tortured by pain all over me; and though I have been since wounded in several places, and have often submitted to severe surgical discipline, yet my sufferings were at that time far greater; at least, in general distress. On one occasion I was shot in the lungs, and after lying on the deck at night for some hours bleeding from other wounds, I at length fainted. Now as I felt sure that the wound in the lungs was mortal, it will appear obvious that the overwhelming sensation which accompanies fainting must have produced a perfect conviction that I was then in the act of dying. Yet nothing in the least resembling the operations of my mind when drowning then took place; and when I began to recover, I returned to a clear conception of my real state."

Literary Reminiscences.

WILLIAM TENNANT.—The poems of Hallock, of which the Appletons have just ready so superb an edition, always revive in some minds the name of the Scottish poet of which our own bard with his brother Minstrel Drake were such lively admirers; and whose elegant peculiarities have been so much improved upon, alike in humor and in grace, by the author of *Fancy*. In the last number (the 14th) of Chambers's *Cyclopædia of English Literature*, just republished by Burgess & Stringer, we find the following notice of Tennant:—

"In 1812 appeared a singular mock heroic poem, *Anster Fair*, written in the *ottava rima* stanza, since made so popular by Byron in his *Beppo* and *Don Juan*. The subject was the marriage of Maggie Lauder, the famous heroine of Scottish song, but the author wrote not for the multitude familiar with Maggie's rustic glory. He aimed at pleasing the admirers of that refined conventional poetry, half serious and sentimental, and half ludicrous and satirical, which was cultivated by Berni, Ariosto, and the lighter poets of Italy. There was classic imagery on familiar subjects—supernatural machinery (as in the *Rape of the Lock*) blended with the ordinary details of domestic life, and with lively and fanciful description. An exuberance of animal spirits seemed to carry the author over the most perilous ascents, and his wit and fancy were rarely at fault. Such a pleasant sparkling volume, in a style then unbackneyed, was sure of success. '*Anster Fair*' sold rapidly, and has since been often republished. The author, William Tennant, is a native of Anstruther, or Anster, who, whilst filling the situation of clerk in a mercantile establishment, studied ancient and modern literature, and taught himself Hebrew. His attainments were rewarded in 1813 with an appointment as parish schoolmaster, to which was attached a salary of £40 per annum—a reward not unlike that conferred on Mr. Abraham Adams in Joseph Andrews, who being a scholar and man of virtue, was 'provided with a handsome income of £23 a year, which, however, he could not make a great figure with, because he lived in a dear country, and was a little encumbered with a wife and six children.' The author of '*Anster Fair*' has since been appointed to a more eligible and becoming situation—teacher of classical and oriental languages in Dollar Institution, and, more recently, a professor in St. Mary's college, St. Andrews. He has published some other poetical works—a tragedy on the story of Cardinal Beaton, and two poems, the *Thane of Fife* and the *Dinging Down of the Cathedral*. It was said of Sir David Wilkie that he took most of the figures in his pictures from living characters in the county of Fife, familiar to him in his youth; it is more

certain that Mr. Tennant's poems are all on native subjects in the same district. Indeed, their strict locality has been against their popularity; but '*Anster Fair*' is the most diversified and richly humorous of them all, and besides being an animated, witty, and agreeable poem, it has the merit of being the first work of the kind in our language. The *Monks and Giants* of Mr. Frere (published under the assumed name of Whistlecraft), from which Byron avowedly drew his *Beppo*, did not appear till some time after Mr. Tennant's poem.

"His humor and lively characteristic painting are well displayed in the account of the different parties who, gay and fantastic, flock to the fair, as Chaucer's pilgrims did to the shrine of Thomas-à-Becket. The following verses describe the men from the north:—

Comes next from Ross-shire and from Sutherland,

The horny-knuckled kilted Highlandman;
From where upon the rocky Caithness strand
Breaks the long wave that at the Pole began,
And where Lochfine from her prolific sand
Her herring gives to feed each bordering clan,
Arrive the brogue-shod men of generous eye,
Plaided and breechless all, with Esau's hairy thigh.

They come not now to fire the Lowland stacks,
Or foray on the banks of Forth's firth;
Claymore and broadsword, and Lochaber axe,
Are left to rust above the smoky hearth;
Their only arms are bagpipes now and sacks;
Their teeth are set most desperately for mirth;
And at their broad and sturdy backs are hung
Great wallets, crammed with cheese and bannocks and cold tongue.

Nor staid away the Islanders that lie
To buffet of the Atlantic surge exposed;
From Jura, Arran, Barra, Uist, and Skye,
Piping they come, unshaved, unbreeched, unhoed;
And from that Isle, whose abbey, structured high,
Within its precincts holds dead kings enclosed,
Where St. Columba oft is seen to waddle
Gowned round with flaming fire upon the spire astraddle.

Next from the far-famed ancient town of Ayr,
(Sweet Ayr! with crops of ruddy damsels blest,
That, shooting up, and waxing fat and fair,
Shine on thy braes, the lilies of the west!)
And from Dumfries, and from Kilmarnock (where
Are night-caps made, the cheapest and the best)
Blithely they ride on ass and mule, with sacks
In lieu of saddles placed upon their asses' backs.

Close at their heels, bestriding well-trapped nag,
Or humbly riding asses' backbone bare,
Come Glasgow's merchants, each with money-bag,
To purchase Dutch linseed at Anster Fair—
Sagacious fellows all, who well may brag
Of virtuous industry and talents rare;
The accomplished men o' the counting room confest,
And fit to crack a joke or argue with the best.

Nor keep their homes the Borderers, that stay
Where purls the Jed, and Esk, and little Liddel,
Men that can rarely on the bagpipe play,
And wake the unsouber spirit of the fiddle;
Avowed freebooters, that have many a day
Stolen sheep and cow, yet never owned they did ill;
Great rogues, for sure that wight is but a rogue
That blots the eighth command from Moses' decalogue.

And some of them in sloop of tarry side,
Come from North-Berwick harbor sailing out;

Others, abhorrent of the sickening tide,
Have ta'en the road by Stirling brig about,
And eastward now from long Kirkaldy ride,
Slugging on their slow-gaited asses stout,
While dangling at their backs are bagpipes
hung,
And dangling hangs a tale on every rhymers
tongue.

The Fine Arts.

THE GREEK SLAVE.

THIS beautiful work of art from the chisel of our countryman Hiram Powers, will probably, in a few days, be landed in New York. It was shipped at Leghorn, early in June. The interest which the statue excited in Florence and London, and the exalted praise it won from those best capable of judging, both in Italy and England, affords abundant evidence of its intrinsic merit, and excites in the minds of the artist's countrymen the most delightful anticipations. It is an exact duplicate of the original. The Greek Slave is a young and lovely girl, standing in an attitude indicative at once of genuine modesty, keen suffering, and beautiful resignation. She is chained by the wrists to a column. The figure is life size. The great charm of the work consists in its noble simplicity. The expression is affecting in the highest degree, and there is about the statue that indefinable atmosphere of grace and purity which distinguishes the sculptor of real genius. The marble is finished with that peculiar flesh-like surface for which the busts of Powers have been remarkable. The expenses of a sculptor, even in Italy, are incessant and onerous. He is obliged to purchase large quantities of marble, keep numerous workmen employed, and occupy an eligible studio. Our countryman also has a large family dependent on his exertions; and hitherto his labors have only enabled him to subsist. With so well established a European fame, however, he only requires time to realize the prosperity he so richly merits. The exhibition of the Greek Slave through the United States is undertaken as an experiment for the artist's benefit. We cannot, for a moment, doubt that every American will gladly embrace the opportunity at once to gratify his sense of the beautiful, and indicate his sympathy for the honorable tenor of his countryman. The statue has been intrusted by Powers to his friend Minor K. Kellogg, of Cincinnati. It could not have been confided to better hands. Mr. K. is a painter who has gained some enviable laurels during seven years residence abroad. His "Circassian Woman," painted at Constantinople, has been the theme of admiration of our transatlantic letter-writers for two or three years past; and we are happy to learn that it is on its way to this country.

Antiquarian Researches.

ASIATIC ANTIQUITIES.

The correspondent of the London Athenæum thus continues the description of these important relics of ancient Art, noticed in our last number.

"The next piece—the seventh—represents a lion-hunt. The king is in his chariot drawn by three horses which the charioteer is urging forward to escape the attack of an infuriated lion that has already placed its fore paws upon the back of the chariot. The action and countenance of the charioteer are not without an expression of fear, and his flowing hair evinces the speed at which the horses are advancing. At this critical moment the royal descendant of the

'mighty hunter' aims a deadly shaft at the head of the roaring and wounded monster:—the position of whose tail and limbs is finely indicative of rage and fury. Behind the lion are two of the king's bearded attendants, fully armed, and holding their daggers and shields ready to defend themselves in case the prey should escape the arrow of the king. Before the chariot is a wounded lion, crawling from under the horses' feet; and the cringing agony conveyed in its entire action is well contrasted with the undaunted fury of the former. The existence of a claw in the tuft at the end of the lion's tail was disputed for ages; but here in these ancient sculptures is an exaggerated representation in support of this curious fact in natural history. The peculiarity was first recorded by Didymus of Alexandria—an early commentator on the Iliad, who flourished forty years before the Christian era. Homer and other poets feign that the lion lashes his sides,—and Lucan states that he does so to stimulate himself to rage; but not one of these writers adverts to the claw in the tail—although Didymus, who lived one hundred years before the last-named author, discovered it and conjectured that its purpose was to effect more readily what Lucan ascribes to the tail alone. Whatever may have been the use or intention of this claw, its existence has been placed beyond all dispute by Mr. Bennett; who at one of the meetings of the Zoological Society of London in 1832, showed a specimen of it which was taken from a living animal in the Society's menagerie. (See 'Proceedings of the Council of the Zoological Society of London, 1832,' p. 146). It is no small gratification to be able now to quote in evidence of the statement of Mr. Bennett and his predecessor Didymus of Alexandria, this original and authentic document,—and on the authority of the veritable descendants of the renowned hunter himself; a document, too, that any one may read who will take the trouble to examine the slab under consideration.—The king's bearded attendants wear the conical cap, with a large tassel depending from under the hair at the back of the head. The king himself is habited as before described; and armed with a sword, the scabbard of which is adorned with lion's heads. In its groove behind the chariot is the king's javelin decorated with two fillets.

"The eighth slab represents the return of the king from the chase. It is a perfect *tableau de genre de haut ton*; portraying the manners of the Assyrian court more than 2,500 years ago,—resembling in so many points the present customs of the East that it is truly remarkable how little change the lapse of time has effected; and affords a most interesting illustration of the marked and peculiar characteristic of oriental nations,—namely, their tenacious regard for the habits and customs of their forefathers. The king wears the usual truncated cap, long-fringed robe, and short highly-embroidered tunic, with the cord and tassels suspended from his girdle; his sword is buckled over his sash, and the tassels of his sword-belt are hanging from his shoulders both back and front. Similar tassels are suspended from under the hair at the back of the head; and he has rosette-clasped bracelets, plain armlets, and a double string of beads round his neck. Fully armed, he stands in the centre of the composition; his bow being still in his left hand, while with his right he raises to his lips the cup which he has just received from the hand of the cupbearer. At his feet lies the lion subdued but not dead;—possibly to be understood in a figurative sense as indicative of his prowess and success in the chase. He is followed by two beardless attendants who have accompanied him in the chase; and who bear a reserve supply of bows and arrows, as well for the king's use as for their own defence. They, as usual, wear no head-dress, and are attired in very richly embroidered robes reaching down to the ankles. Behind these are the king's bearded attendants, distinguished by their short surcoats reaching but little below the knee,—and, as well as the last two, carrying the whip-shaped instrument so often named. All these we may fairly pre-

sume have accompanied the king in the chase, and have arrived with him at the entrance of his palace,—where he is met by the officers of his household. In advance of these latter stands the royal cupbearer—the *sharbetgee* of modern times. This functionary having presented his lord with the prepared beverage, is occupied in dispersing the flies which in hot climates assail with uncommon avidity all cool and sweetened fluids. The instrument which he holds in his right hand for this purpose, will be recognised by all travellers in the East, as the *minasha*—the very same fly-flap that is used at the present day. It is ordinarily made of the split leaves of the palm, fastened together at the handle,—which in this representation appears to terminate in the shape of a ram's head. Over his left shoulder is thrown, exactly as in the present day, the long handkerchief or napkin (*elmârhamâ*), richly embroidered and fringed at both ends, which he holds in his left hand in readiness to present to the king to wipe his lips. Behind the cupbearer stand two officers of the king's household in the attitude prescribed by eastern etiquette—their hands folded quietly one over the other. The bearded person has a fillet round his head, with a double necklace,—indicating, as we presume, that he is the chief of those who attend upon the king in the lower apartments (the *salûmlîk*) of the palace. The other beardless attendant is the chief of the king's servants (the *Kizlar Aga*), who superintends the upper apartments (the *haremlîk*) of his palace. They are both clad in the long dress, richly embroidered and fringed, and wear swords. Their importance in the household is further intimated by the relative height of their figures. Behind these, again, stand the royal minstrels, who celebrate the King's prowess in the battle and the chase, accompanying themselves on instruments of nine strings held in the left hand and supported by a belt over the left shoulder. These instruments appear to be played like the Nubian harp,—the fingers being used sometimes to stop and sometimes to twang the chords; and a plectrum or stick is in the right hand, with which the chords are struck. From the extremity of the instrument into which the pegs for the strings are inserted hang five tasselled cords. The instrument in the hand of the nearest performer terminates in a human head; probably to indicate that the bearer is the chief musician, or the leader of the chorus—for I apprehend that the *two* in this sculpture, as in all the representations of battles, sieges, hunts, &c., are put for the many. With regard to the capabilities of such an instrument it is difficult to form any notion; for before sufficient tension of the chords to produce sound could be obtained, it would break at the elbow formed by the arm and body of the instrument. Either the sculptor has altogether omitted the column to resist this tension of the strings, or the angle formed by the body of the instrument and the arm is not faithfully represented. The minstrels are habited in long garments fringed and embroidered; but they wear no bracelets or earrings. Their height however, is indicative of considerable rank in the Assyrian court; but, nevertheless, their efforts to record the deeds of their sovereign have not been so successful, in point of durability at least, as those of the sculptor who exhibited their attempts.

No. 9 of this catalogue, is a fragment of a colossal basso-relievo representing the king drinking. Behind him stands a beardless attendant, bearer of the king's implements of war (the *Silikdar* of modern time), together with the instrument described as always held in the hand by the officers immediately about the royal person. The elaborate finish of this fragment is beyond all praise; although there is much convention in the treatment of the hair and beard—as, indeed, must always be the case in the art of sculpture. There is no doubt that the ancient Assyrians, like the modern Persians, bestowed much time and care upon their beards; as in these sculptures is sufficiently evident from the formal termination of the king's beard—always in four rows of crisped convolutions—

and the precise intervals of plain hair. The beard, too, is not without its prescribed form,—wavy in front and terminating in a profusion of curls; from the centre of which a tassel is usually depended,—a custom still in use among the women in the East, who interweave with the hair skeins of black silk. The borders of the dresses of both the king and his attendant are fringed, fringed, and richly embroidered in square compartments. The other portions of the dresses of the king and his attendant are the same as before detailed. The attendant carries the whip-like instrument of power; and the remains of the quiver and the feather end of the arrows, with the groove for the bowstring, are perfectly represented. If ever we should possess the slab that was attached to the right hand side of this one, most assuredly we shall find a full-length portrait of the cupbearer dispersing the flies, and standing ready to present his lord with the embroidered napkin:—for never does a great man in the East eat or drink without the bearer of the *minasha* close to his elbow.

The next piece—the tenth—is an upright slab, 7 feet 10 inches high and 2 feet 10 inches wide. It represents a winged human figure with the head of a carnivorous bird. The figure is clothed in a short, fringed tunic, reaching only to the knee, and tied at the neck with a tasselled cord; over which is an elaborate necklace with an ornament something like a pomegranate,—and another of this favorite fruit, but quite distinct from the necklace, is hanging from a cord. Over the short tunic is a longer robe similarly trimmed,—some part of which is shown at the back over the left shoulder. The whole is covered by an ample garment fringed and embroidered, which reaches to the ankle, leaving bare the right leg, which is advanced. The feet of the figure are covered with sandals in every respect like those worn by the king and his attendants; and the remains of coloring matter are visible upon them. In the right hand, which is elevated, he holds a pine cone, which he is in the act of presenting; and in the left hand, which is advanced across the body, is a basket or bag with a handle. His wrists are decorated with the rosette-shaped bracelet; and on his right arm, at the insertion of the biceps, is a plain massive ring lapping over. The handles of two daggers appear on his breast, just above his mantle; and a double cord, knotted and terminating with tassels, is suspended in front of the advanced leg,—there being a similar one behind the leg, both cords apparently issuing from the girdle. The whole figure is less agreeable in its proportions than the Divinity whom I shall presently describe;—and the muscles of the advanced leg are more harsh and globular than in that sculpture.

"Several lines of cuneiform writing are engraved over the lower portion of the figure, entirely regardless of the hand, basket, and embroidered garment. The characters have a clearness and sharpness inducing a belief that they are considerably less ancient than the figures: although the other divinity in this collection and the Nahr el Kelb figure, as well as that recently discovered on the coast of *Cyprus*, have inscriptions beginning at about the same part of the figure and carried all across the work. Whether this figure is much more ancient than the inscription engraved upon it, or whether the whole is altogether more ancient than the other sculptures of this collection, are questions which a mature investigation of the inscriptions themselves may determine. At all events, I am not prepared at present to enter upon their consideration; but have no hesitation in asserting my conviction that this sculpture is a representation of that very Assyrian Divinity in whose house and before whose altar Sennacherib was murdered by his sons, Adramelech and Sharezer. My reasons for entertaining this belief are chiefly derived from the words *Nisroch* (נִסְרוֹךְ) the name of that Divinity, as recorded in the Second Book of Kings, chapter xix. and 27th verse: which word is derived from the Chaldee root נָסַךְ—signifying to lacerate and

tear as a bird; and in Arabic the very same word is used to designate the vulture. I have, therefore, independently of other considerations too long to detail, not the smallest doubt that the head of this Divinity is that of a vulture; and that it is a basso-relievo representation of that particular Assyrian Deity in whose temple Sennacherib fell by the hand of his sons.

"The next slab (the eleventh of this arrangement) is the same height as the last, but 1 foot 3 inches wider; and the work appears to be by a superior artist.—The sculpture represents a human-headed Divinity,—the wings are entire; and each feather of the wing is elaborately finished. The beard is formally curled. Three bull's horns are laid close down upon and round the head; but in all other respects the dress is the same as the preceding,—and like that, this figure is presenting a pine cone with the right and holding a basket in the left.

"The next sculptures are not reliefs, but fragments *en ronde bosse*. They belong to one of those winged bulls with human heads such as M. Botta discovered at Khorsabad. On the head is something like a turban, which seems surrounded by an ornament imitative of a cord or rope. The ears of a bull, instead of the human ear, as in the last described Divinity, and but one pair of horns, are seen. The beard is elaborately curled in the prescribed fashion. The countenance, when we are better acquainted with the sculpture, will in all probability prove to be the portrait of one of the Assyrian monarchs whose names Major Rawlinson is said to have deciphered. The other fragment is one of the forefeet of this monster. Both of these fragments are in a much harder material than the reliefs,—being a compact flinty limestone.

"I have been induced to enter thus minutely into the detail of these interesting sculptures from the important light which they are likely to throw upon our previous historical records:—for although they can in no way be available for their beauty as works of Art, the high state of civilization which they manifest as regards the ornamental and useful sciences will at once be appreciated by the intelligent and enlightened observer."

Foreign Correspondence.

WHAT CAN BE DONE IN TEN WEEKS.

Brief daily notes of a business man, on the way to and from Naples, with his wife, in 1847.

NO. II.—FOUR DAYS.

LEGHORN—PISA—COLLISION—MEDITERRANEAN—NAPLES.

Mch. 9th, 16th day—Awoke at 7 in Leghorn harbor: another brilliant morning, of temperature delicious. The port much like Genoa and Marseilles, but the town much less imposing. Captain lands first with the passports, and at 8 we are permitted to go ashore; our boatman, one of the wide-a-woke sort, speaks French, and a bit of English, and offers his services as guide to Pisa: droll, but as he is rather bright, accepted; but first we take coffee at a restaurant—a pandemonium of a place, large, low, deep, dark, and smokey. Walked a mile to the railway: Leghorn seems busy, but filthy: met a squadron of convicts, chained two and two, sweeping the streets—equivalent to the galley slaves—the rascals hold out their hands as we pass and begin to beg—unchecked by the overseers: other beggars at every step, pertinacious to a vexatious degree; and yet there is a tax on strangers landing here, for a poor-house—which was to be built twenty years ago, and is not begun yet. Second class places in railway very good; left at 10 and reached Pisa in half an hour: station $1\frac{1}{2}$ miles from the wonders, so took one of the dozen caleches which insisted upon being our conveyance—soon reached the Arno, which flows through the centre of the town: the quais on each side being spacious and handsome, a little like Paris, but much more dull and quiet. The famous LEANING TOWER,

CATHEDRAL, BAPTISTERY, and CAMPO SANTO, all close together, on a quiet green field outside the town: first view of them not disappointing—the Tower especially is more than curious; all of them built of a light brown and white marble in alternate layers: in the interior of the Cathedral the blocks are white and black alternately, and the effect is more singular than harmonious. The Cathedral large, 330 feet long, of peculiar architecture, the transition (?) style, but the whole effect is grand, though Dr. R. will not admit it. Over the grand altar is a colossal mosaic of Christ, very peculiar and staring. Several of the altars have fine twisted marble pillars—over one is a fine bas-relief of Adam and Eve and the Serpent; the latter with the head of a pretty woman! a droll device: Paintings numerous—enough to make a gallery of themselves in New York; among them St. Agnes, by Andrea del Sarto, and a Virgin and Child beautifully painted, the colors remarkably fresh and brilliant: a curious pulpit, with very elaborately ornamented staircase of white marble, each stair different: walls of the Cathedral of plain stone, but the ceiling richly ornamented and gilded: curious bronze doors, with elaborate bas-reliefs, by John of Bologna, &c.: baptismal fonts, with fine small statues in bronze: singular hanging lamp, which gave Galileo the idea of a pendulum, &c., &c.

The Baptistery, a circular dome of fine proportions, has a remarkable echo in the interior, which the *custode* 'shows off' for a franc: the interior plain and unfinished—no wood work: another very curious pulpit, with bas-reliefs in marble of the last judgment, &c.

Climbed to the top of the Leaning Tower by 290 easy steps: a belfry on the top, with several bells, the heaviest being placed on the highest side to preserve the balance; the leaning is really as great as usually represented in pictures, and the 'look out' below or above is rather ticklish, especially when the wind is high; but as it has stood some 300 years, probably it will stand a few longer: view from the top very beautiful: country around Pisa a level plain, flanked on one side by mountains capped with snow, on the other by Leghorn and the Mediterranean; and to the north, the city of Lucca and Carrara, near the famous marble quarries, may be distinguished. Campo Santo, a burial-ground, surrounded by an arcade with a high wall, on which are curious and very old fresco paintings of Scripture subjects done in the most primitive style of design and perspective, and now nearly obliterated by age and exposure. They give long details and criticisms in the guide book of these frescoes, but such study strikes me as lost labor. Under the arcades are numerous monuments, old and new (the place being yet the Pisan sepulchre), but none of them very remarkable. Called on Prof. Rossini, of the University, a fine, venerable and portly-looking man, like the pictures of some of the Doges of Venice; found him unwell and in bed, but with piles of books around, and giving audience to a literateur: the Professor being now engaged on a history of painting in Italy. Breakfasted at Hotel de la Victoire, an excellent and comfortable house, and civil host; capital breakfast of fish, steak, fruit, &c., with wine, for 2½ francs each: Galignani and an Album for visitors in the drawing-room: from the latter copied the following:—

"Hon. G. W. Capeler, Nov. 25, 1843.

"Hotel Victoria.—Delighted with this comfortable hotel and smiling little city. There is a Cathedral and a curious old campanile ['the leaning Tower'] which strangers should by all means see."

Wonderful discovery! discriminating Capeler! For what else do strangers go to Pisa but to see that same Tower?

Visited the chapel della Maria della Spina, a quaint and curious relic of architecture, built for seamen on the quay: thereby hangs a tale. Ordered some alabaster models of the Cathedral, &c. On board Tiger again at 4: beautiful

afternoon, smooth sea, and charming atmosphere; pleasant sail along the coast, with a distant view of the islands of Elba and Corsica: everything agreeable, including the passengers. Besides the Baron, we have now a good-looking and amiable Polish Countess; Prince Swartzenburg, the Austrian Ambassador at Naples, son of the famous General who fought Napoleon; the Russian Consul at Paris, who wears a funny looking sugar-loaf hat, and is amazingly polite to "Madame la Comtesse;" and a few Frenchmen, etcetera. Turned in at 9; at 11 awakened with a crash, not very tremendous, but yet startling: passengers rush on deck, some of them *sans culottes*: find we have had a collision with a steamer going the other way, and one of our paddle-boxes and wheels stove to pieces: soon appears that the hull is not injured, so no danger of drowning immediately, but a vast deal of alarm, nevertheless, and "Madame la Comtesse" goes off into hysterics in approved style, attended by two stewards, stewardess, and one or two passengers, but *not* by the Russian Consul: she and others, finally convinced that we are not sinking, meanwhile the other steamer comes to, and sends a boat with first officer to us: very pretty midnight scene; the two steamers half a mile apart, on a smooth sea, blowing off steam; the boat comes alongside; we assemble to hear the message, our captain in front; officer in the boat stands up, and makes a very pretty and proper speech in French; says their's is a French government steamer from Naples; can't account for the collision; did their best to avoid it; extremely sorry; would like to know the extent of the damage, and would render any assistance, &c., &c.; all this said very slowly and distinctly, so that a mere tyro could make out every word; but strange to say, our captain don't understand a syllable, and can't say one in reply, nor any of his officers; passenger called in as interpreter—replies that our wheel is disabled, and that we cannot get on alone, and asks the Frenchman to tow us on to Civita Vecchia; boat returns for a reply from the captain, who naturally declines going back, himself, but he will tow us back to Leghorn; assented to, *nem. con.*, vexatious as it is to go back, but conclude it to be better than going down; meanwhile, and pending the above, our French passengers were calling out to the officer in the boat that they must be saved at any rate as they were French! Rather characteristic? French steamer gets underweigh again, and plays round us till a towing rope is adjusted; captain calls to the mate (who is found to know twelve French words) to tell the French steamer to go slowly; mate stands on the bow, and after a pause calls out, "Passé doucement;" our Gallic passengers indignantly sing out to the captain that his mate doesn't speak French: captain says nothing and keeps cool: Frenchman boils over with sensibility and excitement, looks around to his compatriots, and exclaims, with Parisian shrug and emphasis—"Si phlegmatique, ces Anglais! si phlegmatique!" Fastened at last, and underweigh, and being towed back again, and at noon find ourselves once more in Leghorn harbor.

March 10th, 17th day.—The collision very unaccountable, for it was a clear bright night, and the steamers saw each other two or three miles off: our steersman said he put down the helm as per admiralty rules, but the Frenchman would come upon him. Our captain—fine fellow—much mortified, and "so on;" to console him, we draw up a paper saying the collision was caused by some misunderstanding of each other, but not by carelessness: Baron signs "with all his heart"—"he's so thankful for the escape;" Americans sign also; but the Prince and the Consul refuse, "not satisfied about carelessness," and so on. Long delay in telling us what is to be done, but at last informed that the Tiger must lay up a week for repairs, and that the proportion of our passage money will be refunded on shore. Botheration about finding the office, missing the agent, &c., and, after all, had to leave an order with Mr. R. to reclaim my

money, and just saved the last two berths left in the Ville de Marseilles, which is just ready to start with the addition of nearly all the Tiger's friends—R. and W. remaining for the next boat. A famous piece of luck for the "Ville," which beats her rival after all, and sets a table for forty passengers; stowed away close; no stewardess; the men-waiters bolt into the ladies cabin *sans ceremonie*, to the dismay of the prudish; but they'll soon be used to it. C. sadly under the weather, though that was not bad.

March 11th, 18th day.—Reached CIVITA VECCHIA at 8, but kept waiting two hours for permission to land. Civita Vecchia famous for dullness, and appears to sustain its reputation. Went to Hotel Orlandi, and found no extra civility, but was at last supplied with breakfast. C. so ill, that we resolved to lose our passage and go to Rome by land; giving up Naples. Called on Signor Borlini, the American Consul, and on Mr. Low, British Consul, to whom I have a letter: find him to be the agent of both steamers; but he says it's impossible for us to land, for our passports are visé for Naples! it would require a special dispensation, and that would take three days, even if obtained at all! Beautiful system! and a poor woman might die for want of a doctor, but that can't be helped—the passport was not visé for this place, of course she cannot land. Three days at Civita Vecchia, and that on a contingency! Horrors! We paid a double price for our breakfast, and paddled on board again without waiting to see the only lion of this dullest and stupidest of towns, viz Gasparoni, the bandit (the "Fra Diavolo" of Terracina), who is shown to the public thro' the bars of his prison like a caged tiger. Some passengers had landed for Rome, so we find one of the ladies' cabins all to ourselves. The Baron, and one of the other "carriage gentlemen," were so frightened by our mishap the other night, that they courageously sleep in their carriages on deck, so as to be ready to jump overboard when we run against the next steamer. Fine smooth night, and all very comfortable, with no hard knocks.

March 12th, 19th day.—Awakened at 7, by the Englishman calling for "Sarah" to turn out and see the sun rise over MOUNT VESUVIUS! reached the deck in time for that phenomenon: Vesuvius very like the pictures of it, but the smoke don't show more than if it was a moderate bonfire. Air sharp and cold, which is unexpected on entering the bay at Naples: range of mountains along the coast, as well as Vesuvius, covered with snow, adding to the picturesqueness of the scene: pass several islands, the last two being Ischia and Capri, at the entrance of the famous bay (Capri, the "den" of the Emperor Tiberius, and the producer of some very pleasant wine): reached the port at 8½, and admitted the extraordinary beauty of the scene: waited an hour, as usual, for the police to come on board, and give us, individually, written permission to land. Episode of the Italian poet, Mr. S.'s protégé and courier, for whom a subscription is commenced among the passengers. Landed at the custom-house, and our luggage "passed" with unexpected celerity, the officer not scrupling to indicate that the oil of silver would facilitate "progress:" nine hundred words about the boatman's fare, eight hundred and fifty being added by the "poet" courier: another concert, of ninety nine voices high-pitched, among the facre men who, as we leave the C. H., rush upon us from all sides, and won't take "no" at all: stout resolution carries us through, though a dozen vehicles follow us at once, and we valiantly determine to cheat them all, and walk: proceeded along the quai, passed the King's palace, on towards the Chiaja: stopped at several hotels, "all full:" tired out, and at last take rooms at the Hotel des Princes, well situated, but extravagant price, on the pretext that "Naples is full:" after breakfast, took a stroll to the city; called on Etienne Dufresne; walked up Strada Toledo, the principal street, which is lively and picturesque, but not grand; looked into two or three churches; passed an

immense building of red brick, which proves to be the famous Museum Bourbonico, but found it just closing; crossed a bridge in the suburbs, near a curious old convent, with chapels above and below—a pokerish looking place, fit for treasons, stratagems, and spoils; saw the college founded by Father Ripa, the Jesuit missionary to China, whose memoirs were recently translated; took a fiacre, and went to the CASTLE of St. ELMO, on a high hill in the centre of the town, the road winding round, so that it takes more than an hour to reach the top, from whence found a magnificent view of the town, environs of the bay. A stately convent (Martino) at the foot of the castle, built in four or five large quadrangles, with a gorgeous chapel, quite radiant with gold and marble; wife stopped at the gateway, for no petticoat is admitted without special dispensation from His Holiness; I reached the outward balconies towards the bay; and envied those fat, lazy looking monks their daily glorious prospect.

Glimpses of Books.

ROYAL CHILDREN AND THEIR MANAGEMENT.—In the Princess Anne, her eldest daughter, the Queen (of George II.) found little consolation for the wilfulness of her son Frederick. The young princess was imperious and ambitious, displaying from an early age, a most ambitious temper. One day, on being reproved by her mother for wishing that she had no brothers, in order that she might succeed to the crown, she broke out into the exclamation—"I would die to-morrow to be Queen to-day!" Perhaps it had been happier for herself, and more advantageous to the country, if the Queen had employed her time rather in correcting such great faults as appeared in her children, than in settling points of controversial divinity; but the early separation which in this country has generally taken place between the royal children and their parents, the independent establishment, the consignment to tutors and governesses, have laid a foundation for that loss of confidence, and consequent alienation, which during the Hanoverian dynasty have ever been so painfully manifested.—*Memoirs of Viscountess Sandon.*

EASTERN LIFE AND ENGLISH HABITS.—I will here compare the life of a native of Damascus or Beyrout with that of a Londoner or an inhabitant of Liverpool. The former rises very early in the morning, by five o'clock. If he is a Mohammedan he goes at once to his prayers; if a Christian, to his church. The Mohammedan must pray seven times a day; a Christian three times—morning, evening, and at bedtime; the proverb being "Altakwa taken ala alrozck," i.e. "Piety helps the livelihood." They drink their coffee, go to their business, go home at noon to their meals; they sit together, eat their kebabs and rice, grapes and figs, drink their sherbet, iced water, and coffee, take their siesta during the heat of the day, go again to their business, and return home by sunset. On his way home, the father of the family brings the mutton, the grapes, the figs, &c., in his basket or handkerchief, and takes his supper, his chief meal, sitting cross-legged, with his wife and children round the table; after which he says "Alhamed lillah!" "Praise be to God!" He takes his coffee, lights his pipe, and is satisfied if what he has earned that day suffice for that day's expense; if not, he takes care that next day less expense shall be incurred. He takes his children to walk at any leisure time, and on festivals. If he is religious, he is very devout; and though his religion is not free from superstition, it is free from infidelity. If he makes money, the first thing he does is to furnish his house with carpets, china, &c. He dresses his wife in Cashmere shawls, jewels, and gold pieces: he makes her his savings' bank, and from her receives his property again, if he is in want of it, but only in case of absolute necessity. He mar-

ries his son at an early age, keeps him and his wife in his own house as long as he can, and does not part from them till the other sons are of an age to marry. The richest of the sons generally settles as near as possible to his parents' home: and thus the patriarch may be often seen with his children and grandchildren round him.

"A VOICE FROM LEBANON, WITH THE LIFE AND TRAVELS OF ASSAAD J. KAYAT," a Syrian, who was born at the foot of Mount Lebanon in the year 1811, of obscure parents. When but eight years of age he aspired to the dignity of entire self-dependence; at this age he had amassed the sum of 1000 piasters, and with this capital he contrived to stow away before the close of his ninth year some ten or twelve thousand piasters. This precocious energy gradually lifted Assaad to a higher position; he learned the English tongue and other European languages, and he has since visited England.

Assaad's Opinion of Englishmen.—"The English seemed to me grave and melancholy. Every one appeared absorbed in the endeavor to amass wealth, as the means of subsistence. I was amazed at once hearing a gentleman say, that the great luxury of London consisted in not knowing one's next door neighbor; but to me this artificial mode of life appeared a great interruption to their happiness. These observations apply more especially to the middle classes, for their nobles live like kings, and their rich merchants like princes. The ladies are very beautiful and highly accomplished; and although it struck me as most extraordinary that they should be so much in society, and possess so much influence, yet a few months' residence convinced me, that it was quite a mercy for Englishmen to have such superior wives, otherwise, I believe, many would go mad. An Englishman, though very reserved, is a faithful friend if you once succeed in obtaining his confidence. He is a jewel, but it is a long time before you can get at the inside of the casket which contains this jewel. He does not speak much, but he means well. The higher and the lower classes are in nothing more different than in their mode of speech; unlike the people in the East, where a peasant or a Bedouin speaks as correctly as a grandee."

THE REAL SOURCE OF INFLUENCE.—The advance of civilization, the progress of worldly affairs, are gradually tending to a greater assimilation between the different classes of society; but the political barriers may vanish, and the social ones may remain in full force, and even with far more offensive stringency than ever, if the reserve (it cannot, in all cases, be called the pride) of wealth is suffered to remain in unabated vigor. The real source of influence is sympathy; the only means of exercising it is through sympathy; and we may bestow alms without end, and have societies without number, and see no results from our gifts and our labors till we reach the hearts of the poor—and strange hearts they would be, if the distant nod, and the formal investigations, and the measured terms in which we are wont to address them, were to win them to us and to our objects!—*Lady G. Fullarton's Grantley Manor.*

CROMWELL AND THE DEATH OF CHARLES I.—John Cromwell, at that time in the Dutch service, had come to England with a message from the Princes of Wales and of Orange, to endeavor to save the King's life. When introduced to his cousin Oliver, he reminded him of the Royalist opinions he had formerly entertained at Hampton Court. The latter, still uncertain as to the line of conduct which he ought to pursue, replied, that he had often fasted and prayed to know the will of God with respect to the King, but that God had not yet pointed out the way. When John had withdrawn, Cromwell and his friends again sought by prayer the path they ought to follow; and it was then the parliamentary hero first felt the conviction that

Charles's death alone could save England. From that moment all was fixed: God had spoken; Oliver's indecision was at an end; it remained now merely to act and accomplish that will, however appalling it might be. At one o'clock in the morning a messenger from the General knocked at the door of the tavern where John Cromwell lodged, and informed him that his cousin had at length dismissed his doubts, and that all the arguments so long put forward by the most decided Republicans were now confirmed by the will of the Lord.—*D'Aubigné's Protector.*

A MOST FITTING THOUGH DISTANT RETURN OF COMPLIMENT.—As we approached the land under all studding-sails, we perceived a low white line extending from its eastern extreme point as far as the eye could discern to the eastward. It presented an extraordinary appearance, gradually increasing in height as we got nearer to it; and proving at length to be a perpendicular cliff of ice, between one hundred and fifty and two hundred feet above the level of the sea, perfectly flat and level at the top, and without any fissures or promontories on its even seaward face. What was beyond it we could not imagine; for being much higher than our mast-head, we could not see anything except the summit of a lofty range of mountains extending to the southward as far as the seventy-ninth degree of latitude. These mountains, being the southernmost land hitherto discovered, I felt great satisfaction in naming after Captain Sir William Edward Parry, R.N., in grateful remembrance of the honor he conferred on me, by calling the northernmost known land on the globe by my name.—*Ross's Voyage.*

THE RACE NOT FOR THE SWIFT BUT THE LOVING.—It is death in Lapland to marry a maid without her parents' consent; wherefore if one bear an affection for a maid, upon the breaking thereof to her friends, the fashion is that a day is appointed for her friends to behold the two parties run a race together. The maid is allowed in starting the advantage of a third part of the race, so that it is impossible, except willing of herself, that she should be overtaken. If the maid outrun her suitor, the matter is ended, it being penal for the man to renew the mention of marriage. But if the virgin hath an affection for him, though at first running hard to try the truth of his love, she will (without Atlanta's golden ball to retard her speed) pretend some casualty, and make a voluntary halt before she come to the mark or end of the race. Thus none are compelled to marry against their own will; and this is the cause that in this country the married people are richer in their own contentment than in other lands, where so many forced matches make feigned love and real unhappiness.—*Fuller's Worthies.*

EXTRAORDINARY FEATURES IN THE GEOLOGY OF KERGUELEN ISLAND.—On the south side of the harbor is the extraordinary rock noticed by Cook, which forms so conspicuous an object in his accurate drawing of this place. It is a huge mass of basalt much more recent than the rock on which it rests, and through which it seems to have burst in a semi-fluid state. It is upwards of five hundred feet thick, and rests upon the older rock at an elevation of six hundred feet above the level of the sea; and it was between these rocks of different ages that the fossil trees were chiefly found, and one exceeding seven feet in circumference was dug out and sent to England. Some of the pieces appeared so recent that it was necessary to take it in your hand to be convinced of its fossil state, and it was most curious to find it in every stage, from that of charcoal lighting and burning freely when put in the fire, to so high a degree of silicification as to scratch glass. A bed of shale several feet in thickness, which was found overlaying some of the fossil trees had probably prevented their carbonization when the fluid lava poured over them. A still more extraordinary feature in the

geology of this island is the numerous seams of coal, varying in thickness from a few inches to four feet, which we found imbedded in the trap rock.—*Ross's Voyage of Discovery.*

ASSAMESE AGRICULTURE.—In January, February, March and April, the whole country adjoining Burpetah presents a spectacle seldom seen elsewhere: the natives set fire to the jungle to clear the land for cultivation, and to open the thoroughfares between the different villages, and the awful roar and rapidity with which the flames spread cannot be conceived. A space of many miles of grass jungle, twenty feet high, is cleared in a few hours; and the black ashes scattered over the face of the earth after such recent verdure, form one of the most gloomy and desolate landscapes that can be well imagined. But so rapid is vegetation in Assam, that a few days suffice to alter the scene; the jungle speedily shoots up with greater strength than ever, and at the approach of the heavy rains in June, it again attains a height of many feet. On more occasions than one, though mounted on an elephant, I have had the greatest difficulty to outflank a fierce roaring fire, rapidly moving with the wind, in a long line over the country. The elephant, of all animals, is the most fearful of fire; and on hearing the approach of the element he instantly takes to flight; but the rapidity with which the flames spread renders escape most hazardous especially if the wind is high and right aft. The best plan to adopt, if a fire breaks out to windward, is to circle round the nearest flank with all expedition, gaining the space burnt by the advancing flames. On foot, escape would be almost impossible; the jungle being impenetrable except by a narrow footpath, and this being frequently overgrown with grass, if no open spot be near at hand, inevitable destruction must be the fate of any unfortunate traveller to leeward of a fire.—*A Sketch of Assam: with some Account of the Hill Tribes.*

GEORGE DYER AND LAMB.—"The late George Dyer, referred to by Mr. Southey, was an University man who exercised his talents chiefly in writing for the Periodicals. His chief work was 'The History of the Halls and Colleges of Cambridge.' He published also several small works. The Poem, referred to above, was complimentary, in which he noticed most of his literary friends. The way in which he 'brought in' the author of the 'Pleasures of Memory' was very properly putting wit before wealth,

'Was born a banker, and then rose a bard.'

"George Dyer was sincere, and had great simplicity of manners, so that he was a favorite with all his friends. No man in London encouraged so much as he did, Bloomfield, the author of the 'Farmer's Boy,' and he was equally prepared with kind offices for everybody. He had some odd fancies, one of which was, that men ought to live more sparingly and drink plenty of water-gruel. By carrying this wholesome precept on one occasion rather too far, he unhappily reduced himself to death's door. Charles Lamb told me, that having once called on him, at his room in Clifford's Inn, he found a little girl with him (one of his nieces), whom he was teaching to sing hymns.

"Mr. Coleridge related to me a rather ludicrous circumstance concerning George Dyer, which Charles Lamb had told him the last time he passed through London. Charles Lamb had heard that George Dyer was very ill, and hastened to see him. He found him in an emaciated state, shivering over a few embers. 'Ah!' said George, as Lamb entered, 'I am glad to see you. You won't have me here long. I have just written this letter to my young nephews and nieces to come immediately and take final leave of their uncle. Lamb found on inquiry, that he had latterly been living on water-gruel, and a low starving diet, and readily divined the cause of his maladies. 'Come,'

said Lamb, 'I shall take you home immediately to my horse, and I and my sister will nurse you.' 'Ah!' said George Dyer, 'it won't do.' The hackney coach was soon at the door, and as the sick man entered it, he said to Lamb, 'Alter the address, and then send the letter with all speed to the poor children.' 'I will,' said Lamb, 'and at the same time call the doctor.'

"George Dyer was now seated by Charles Lamb's comfortable fire, while Lamb hastened to his medical friend, and told him that a worthy man was at his house who had almost starved himself on water-gruel. 'You must come,' said he, 'directly, and prescribe some kitchen stuff, or the poor man will be dead. He won't take anything from me; he says, 'tis all useless.' Away both the philanthropists hastened, and Charles Lamb, anticipating what would be required, furnished himself on the road, with a pound of beef-steaks. The doctor now entered the room, and advancing toward his patient, felt his pulse and asked him a few questions; when, looking grave, he said, 'Sir, you are in a very dangerous way.' 'I know it, Sir, I know it, Sir,' said George Dyer. The Dr. replied, 'Sir, yours is a very peculiar case, and if you do not implicitly follow my directions, you will die of atrophy before to-morrow morning. It is the only possible chance of saving your life. You must directly make a good meal of beef-steaks, and drink the best part of a pot of porter.' 'Tis too late,' said George, 'but I'll eat, I'll eat.' The doctor now withdrew, and so nicely had Lamb calculated on results, that the steaks were all this time broiling on the fire! and, as though by magic, the doctor had scarcely left the room, when the steaks and the porter were both on the table.

"Just as George Dyer had begun voraciously to feast on the steaks, his young nephews and nieces entered the room crying. 'Good bye, my dears,' said George taking a deep draught at the porter. 'You won't see me much longer.' After a few mouthfuls of the savory steak, he further said, 'be good children when I am gone.' Taking another draught of the porter, he continued, 'mind your books, and don't forget your hymns.' 'We won't,' answered a little shrill silvery voice, from among the group, 'we won't, dear uncle.' He now gave them all a parting kiss; when the children retired in a state of wonderment, that 'sick Uncle' should be able to eat and drink so heartily. 'And so,' said Lamb, in his own peculiar phraseology, 'at night, I packed up his little nipped carcass snug in bed, and after stuffing him for a week, sent him home as plump as a partridge.'—*Reminiscences of S. T. Coleridge.*

Miscellany.

THE ARCHIMEDEAN BALLOON.—We had to record in our columns a few months since, how Mr. Gale had succeeded in furnishing the purblind, deaf and giddy creature, that old balloon, with a pair of excellent eyes and ears. We have now to state that Mr. Joseph Pitter, of Hastings, has explained his plan for constructing a new aerial machine on perfectly ship-shape principles, having little or no affinity to the aerial ship of nearly forgotten notoriety. The Archimedean Balloon is to be worked by paddles, and steered with a screw; it is to have a handsome deck, and above it, a long cylindrically-shaped silken bag or sail inflated with gas, and below the deck a number of bags of gas are to be fastened, to add to the buoyancy of the whole machine. Mr. Pitter proposes to procure a motion at any angle with the horizon, by the revolution of four paddle wheels, which have their float-boards broadways during any required half of their revolution, and edgeways while passing through the other half. A motion to any point of the compass is procured by means of an apparatus at the stern similar to the Archimedean screw, and being made to revolve in a vertical plane on an axis at right angles to the course of the machine, it brings the stern round to the right or left, according to

the direction in which the screw revolves, and the head of the machine is pointed in the right direction. The probability is, however, not very small, that the Archimedean Balloon, when its powers are absolutely tested, will be found an "airy nothing."—*Jerrold's Newspaper.*

O'CONNELL AND SMITH O'BRIEN DESCENDED FROM TWO SISTERS OF THE RACE OF HEREMON.—"An Antiquary," furnishes us with the singular genealogical fact, which we find on inquiry is perfectly borne out by the ancient compilation, the "Book of Lecan," now preserved in the archives of the Royal Irish Academy—that O'Connell and Smith O'Brien are descended from two sisters, of the race of Heremon, the founder of the northern Milesian families. There is not missing one generation in the long pedigree which thus shows the common origin of the two chief Celts of this age.—*Nation.*

A COQUETTE.

Yet vixen still, his muse would mix
Her playful, but malicious tricks,
Which friendship's score might smother.
So gambols the ambiguous cat,
Deals with one paw a velvet pat,
And scratches with the other.

George Hamilton.

"REMARKABLE PROPERTIES OF GUANO.—A native of 'Down East,' describing with characteristic exaggeration the remarkable properties of Guano, as a promoter of vegetation, said, that a few hours after planting cucumber seeds, the dirt began to fly, and the vines came up like a streak; and although he started off at the top of his speed, the vines overtook and covered him. And on taking out his knife to cut the 'darned things,' he found a large cucumber gone to seed in his pocket!"

SINGULAR TREE IN NEW ZEALAND.—One of the most extraordinary trees in the forest of New Zealand is the rata, which originating in a parasite, grows to such a size as to rank amongst the giants of the forest. It first makes its appearance in the form of a tender vine; clasping the trunk of some large tree with its tendrils, and growing both upwards and downwards and increasing in bulk at the same time. After a while the parasite, having killed the parent trunk, establishes itself upon its root, sends forth numerous branches aloft which again send forth aerial roots clasping the neighboring trees, and ultimately the rata occupies a larger space than any tree of the forest. It is under this tree that the vegetating caterpillar is found. The rata is the *Metrosideros robusta*, a very handsome plant, and of singular habits by no means satisfactorily explained.

The *Paramatta Express* publishes an account of "the apocryphal animal" said to exist in the interior of New South Wales. It is supposed to be a quadruped "of the order fere," (?) and to frequent the inland waters about the Murrumbidgee. "The Murrumbidgee blacks assert that this animal is 'big as him bullock;' they describe it as having a head and long neck like an emu, with a thick mane of hair from the top of the head to the shoulders; four-legged, with three toes on each foot, which is webbed, and having a tail like a horse. They call it the 'Katempai,' whilst by the Watta Watta tribe (who similarly describe it) it is called 'Kyenprate;' by the Yabala Yabala tribe, on the Edward River, it is known as the 'Tunatla;' whilst the Burrula Burrula tribe call it 'Donagus.' The blacks on the Great Carangamite Lake, in the Portland district, describe a similar animal, which they call the 'Bunyip;' and Captain Howell heard various accounts from white men (shepherds and others) who profess to have seen the animal at its gambols in the water." The Captain Howell here mentioned had returned from a visit to the Murrumbidgee

district, and had brought back the bones of a quadruped, supposed to be those of the animal in question. Cuts of these bones are printed in the *Express*. The bones appear to have belonged to two individuals, one larger than the other. To one set the portions of the integuments were still attached, and there was recent blood on the skull. The teeth were as big as those of an ox; the condyle of the femur was fifteen inches round; a portion of the tibia measured eight inches and a half in circumference.

A FACT FOR NATURALISTS.—A toad which had been buried under a reversed flower-pot three feet beneath the surface of the ground, by Mr. Samuel Clarke, of Crook's-place, butcher, on the 14th of June, 1846, was by the same gentleman disinterred on the 14th ult. No sooner was the little animal taken up than he gave evident proofs that to be "buried alive" did not, to him, necessarily involve cessation of existence; for he instantly commenced skipping about, many of his bounds extending to the height of six inches into the air. His mouth was closed up with a white skin, but his eyes were as sparkling as when, on that day twelvemonth, he was put below the ground.—*Norfolk News.*

THE ELECTRIC TELEGRAPH.—One day last week a lady took a first-class ticket, at the Exeter station of the South Devon Railway, for Starcross, and on arriving at her journey's end, she found, to her great chagrin, that she had somewhere or other mislaid it. After searching the carriage in vain, she made up her mind to pay her fare again, and went towards the office for the purpose: meeting the station-master by the way, she mentioned her loss to him, and found, to her great surprise, that he was already informed of it. "He knew it half an hour ago; she had left it on the counter at the Exeter station" The lady was delighted; she saved her money, and was initiated into one of the mysteries of science, at the same time.—*Eng. paper.*

HOW TO PROMOTE HEALTH.—Do not expect, sir, some wonderful announcement, some fascinating mystery! No. It is simply the plain little practice of leaving your bedroom window a little open at the top while sleeping, both in winter and summer. I do not come before you as a theorist or an inexperienced teacher, in thus calling loudly upon every family to adopt this healthful practice. I am the father of ten children, all in pure health, and have (thank God) never lost one, although their natural constitution were not robust. But in addition to the salutary effect of the practice in my own family, wherever I have advised others to try its effects, it has invariably been found to be both pleasant and beneficial.—*Correspondent of the London Sun.*

Recent Publications.

Men, and Women, and Books. A Selection of Sketches, Essays, and Critical Memoirs, from his Uncollected Prose Writings. By Leigh Hunt. New York: Harper & Brothers. 1847.

THE observable incident in social life in England at this moment, besides the advent of Jenny Lind, is a series of amateur dramatic performances undertaken for the benefit of Leigh Hunt. There is something at once appropriate and grateful in this spontaneous tribute; and we are pleased to see that so many men of note and genius are cordially enlisted in its realization. The contemporaries of Hunt—those whose friendship and sympathy brightened his opening career—have, with a few exceptions, passed away. Shelley and Byron, Keats and Lamb—so widely diverse in the quality of their gifts, and yet so undeniably and richly gifted—are no more; while Hunt—the mercurial, humorous companion, the kindly invalid, the lover of Ariosto, and the graceful commentator upon life and literature,—has continued to struggle on, thus far bating no jot of heart or courage, amid

numerous vicissitudes, and frequent physical suffering. The volumes before us are very characteristic specimens of his labors. We have already quoted so largely from them, that our readers are fully apprized of their tone and subjects. Desultory, colloquial, and spirited, they are precisely that kind of reading which puts a man in good humor with the world and himself. It is an axiom of the author that we are born to enjoy far more than to know: accordingly, he infers that books should be cheerful, suggestive, and kindly, rather than dogmatic and metaphysical. We know of no modern English essayist whose writings are so companionable. With a highly sensitive organization, he combines an apprehensive rather than a comprehensive mind. The scenes of nature, and the sights, sounds, and sensations of metropolitan life are to a such a man full of meaning. He endeavors to translate this for the benefit of less impressive and observant people, and he succeeds in so doing. His "Indicator" and "Seer" form a delightful continuation of that genial class of writers whose old-fashioned but candid speculations are enshrined in Tattlers, Guardians, and Spectators. It is difficult to estimate the amount of good such literary toil effects. The press has become more influential than the pulpit—a newspaper and magazine more oracular than a sermon. There are a set of very admirable lay preachers in the world, who talk and write to many a heart which resists more formal approaches; and of these, Leigh Hunt is one of the most popular. There is more reason in pensioning such a writer than in granting the same distinction to a poet who only strikes his lyre at long intervals and on abstract themes. "Men, Women, and Books" is a charming *mélange* of description, criticism, and narrative. It contains a little of everything daintily served, and will doubtless find acceptance with the large class of readers who rejoice in "philosophy made easy."

Summer Tours; or, Notes of a Traveller through some of the Middle and Northern States. By Theodore Dwight. New York: Harper & Prothers. 1847.

This is one of the few instances of a home-traveller's experiences published among us; and it has the advantage over foreign works of a similar kind, which naturally springs from a thorough acquaintance with the political and social system of the country. The ground passed over by Mr. Dwight is quite familiar, but his comments are so intelligent and excellent in their tone, that "Summer Tours" makes a very agreeable and useful volume for popular reading.

The Power of the Soul over the Body, considered in Relation to Health and Morals. By George Moore, M.D., author of "Use of the Body in Relation to the Mind." Harper & Brothers.

We are very glad to see a good American reprint of this admirable work. It is just the book to set men right in regard to many mental phenomena on which their minds have been running wild, under the teachings of Phrenology, Mesmerism, and other like vagaries. The author is a man of profound science, but a humble believer in revelation, and as he admits that some things are to be received by faith, he attempts no explanation of what our limited faculties do not allow us to comprehend. With this limitation, he makes clear to every comprehension most of the psychological phenomena usually regarded as mysterious, in the plainest and most satisfactory way. The apparent abstruse title of the book may lead some, perhaps, to think it a mere metaphysical treatise, not to be understood by common readers, but this is not the fact—it contains very little that cannot be understood by any reader, and it is as amusing as it is instructive, abounding in curious facts, illustrative of the author's views and doctrines. This work is intimately connected with another by the same author on the "Use of the Body in Relation to the Mind," a reprint of which was

recently issued from the same press. Taken together, they form the most perfect treatise on these subjects in our language, and should be read by every one who cares to know anything of the imperishable part of his own nature. The volume now before us forms the XXVth. of Harper's well selected and beautifully printed New Miscellany of Popular Sterling Literature.

Notes on the Parables of Our Lord By Richard Chenevire French, M.A., Professor of Divinity, King's College, London. First American, from the 3d London edition. New York: D. Appleton & Co. 1847. 8vo., pp. 409.

This is a very valuable contribution to both Theological and General Literature. The learned author has manifestly had two objects before him, viz. to furnish a volume which should commend itself to the hearts and consciences of Christians in general, and at the same time serve the important purpose of giving to the theologian and student a succinct view of ancient and modern interpretations of these interesting portions of Holy Scripture. We are doing only simple justice by stating that he has excellently fulfilled his design. His style is nervous, chaste, and occasionally graphic. He writes like one who feels the deep moment and direct bearing of those Divine words which our Lord uttered; and, while endeavoring to ascertain the precise and full meaning and application of the parables, he never forgets to urge them home upon the consciences of his readers, and to lead them to realize their personal interest in every word which fell from the lips of the Redeemer. A work of this value and object cannot fail to meet with general acceptance; and we trust that the American publishers will be amply remunerated for placing within reach of the community at large so seasonable, able, and sound an exposition of the parables of our Lord.

Exercises in Hebrew Grammar and Selections from the Greek Scriptures, to be translated into Hebrew, with Notes, Hebrew Phrases, and References to Approved Works in Greek and Hebrew Philology. By B. H. Hackett, Professor of Biblical Literature in Newton Theological Institution. Andover: Allen, Morrill, & Wardwell. New York: M. H. Newman & Co. 1847.

We have omitted noticing Prof. Hackett's excellent manual longer than we intended. It was accidentally mislaid, or it should earlier have received the attention it deserves. Biblical students owe Mr. Hackett much for this well-executed endeavor to increase a love for accuracy in the study of the Hebrew language. The plan is substantially the same as that which has been pursued with so abundant success in the study of the Greek and Latin languages; and we fully agree with the author in the high estimate which he sets upon the importance of translating from Greek into Hebrew, from English into Hebrew, and *vice versa*, of cultivating the memory by learning vocabularies, as in the German gymnasia, &c. The volume is very handsomely, and, so far as we have examined it, very carefully printed.

The Spanish Phrase-Book and Self-Instructor. By J. A. Pezarro, A. M. Baltimore: Fielding Lucas.

Talking Spanish is at a premium since the Mexican war became a fixed fact. For gentlemen volunteers the accomplishment is already indispensable on the other side of the Rio Bravo; and with professional men at home it will doubtless become as necessary as is now the German to the young lawyer or physician in this city who would extend his practice among the fifty thousand native spokesmen of Teutonic that throng our streets. Sen. Piezarro, the estimable professor of the Spanish language in St. Mary's College, Maryland, has therefore given a timely work to the public in the little pocket companion of Spanish phrases, dialogues and commercial correspondence, based upon his compact grammar of the Spanish language included in the volume.

Publishers' Circular.

DISTANT CORRESPONDENTS.—"I am very much pleased with the Literary World, both as regards the design and execution. It seems to fill a place not before occupied, and I think it can hardly fail to meet with an extensive demand. All authors will of course desire it—Booksellers cannot do without it, and I do not see where literary men in general can be enabled to keep up with the times in this respect so well as in this." Thus writes to us a cultivated correspondent far away. We shall be happy to hear from him occasionally on the terms mentioned in a subsequent part of his letter.

Q. Z. We are much obliged to Q. Z. for his promised items of Literary intelligence from the other side; any such memoranda, either from this country or any other, relating to the literary enterprises or scientific explorations of a correspondent or of his friends, are always welcome.

REMINISCENCES OF GENERAL TAYLOR.—We are amused at seeing our personal reminiscences of General Taylor, originally published in the Literary World, going the rounds of the newspapers credited to a Philadelphia journal. This habit of cribbing leads to some queer mixing up of identities. The editor of the paper in question, may however, have been at Fort Crawford at the time described, but we certainly do not recollect him among the officers, nor can we recall his name upon the muster roll of privates.

SUMMARY OF LITERARY INTELLIGENCE.

MESSRS. D. APPLETON & Co., announce a choice variety of works in press to appear early in the coming season, among which are "The Poetical Works of Fitz Green Halleck, Esq.," now first collected, in one elegant volume, to which are some pieces never before published, and to be illustrated with exquisite designs by eminent American artists. This volume will possess the rare excellence of uniting the names of Huntington, Leutze, Durand and Edmonds as painters, and Smilie, Cheney, Burt, and others as engravers. The Publishers design this volume as an evidence of the progress of art in America, and believe while they have selected the most gifted names in poetry, the illustrations will be found worthy of the eminent reputation of the author.

They will also publish "The Rose for 1847." An Illuminated Gift Book, entitled "the Parables of Our Lord," bound in a new and novel style.

A new edition of the Poetical works of Lord Byron, collected and arranged with illustrative notes, by Thomas Moore, Lord Jeffrey, Sir Walter Scott, Bishop Heber, Samuel Rogers, Professor Wilson, Lockhart, Ellis, Campbell, &c., &c. The illustrations to this edition are very numerous and highly executed. It will be uniform in size with Thomas Moore's Works published by the same house.

A new and enlarged edition of the Poems of Amelia Welby.

CHESS FOR WINTER EVENINGS, or useful and entertaining lessons on the Game of Chess. By H. G. Agnel. Beautifully illustrated from paintings by W. Weir.

APPLETON'S Steam Boat and Rail Road Companion, with many convenient and well executed Maps. The publishers design this to be superior to any "Travellers Guide" ever published in this country.

The work claiming to be the Constitutions of the Holy Apostles, including the Canons; Whiston's version revised from the Greek, with a prize Essay upon their origin and contents, translated from the German, by Rev. Ira Chase.

Lord Mahon's History of England, edited by Prof. Henry Reed.

The Life of Major General Taylor, with Notices of the War in Northern and Southern Mexico, with Biographical Sketches of the officers who have distinguished themselves in the Mexican War, by Prof. John Frost. To be illustrated with 100 plates on steel and wood.

A volume of Essays on Art and Artists, by H. W. Tuckerman.

A volume of Poems by H. H. Brownell, Esq. They are also adding to their series of Classical Books many valuable works for schools and colleges.

On the 1st of September they will publish a new edition of *Livy*, with notes, grammatical and explanatory, together with a Geographical and Historical Index, by J. L. Lincoln, Professor of Latin in Brown University.

The publishers believe that in this edition a want will be supplied, there being at present no American edition furnished with the requisite apparatus for the successful prosecution of the study of this Latin author.

Mr. Noble Butler, of Louisville, is engaged in preparing a new edition of *Sallust*.

Mr. Spencer is now passing through the press Arnold's Greek Reader, greatly improved, also an edition of *Cæsar*.

Prof. Johnson, of New York University, is preparing an edition of *Cicero de Senectute* and *de Amicitia*—also the *Select Orations* of Cicero.

Prof. Reed, of Pennsylvania University, is preparing an edition of *Sewell's Speaker*, greatly improved.

D. Appleton & Co., have also in press, Arnold's Edition of *Sallust*, *Virgil*, *Homer*. The *Orations* and *Epistles* from *Cicero*, and the first four books of *Homer's Iliad*.

Ollendorff's Spanish Grammar.

The Second Edition of Conant's translation of *Roderger's Gesenius' Hebrew Grammar*.

THE twenty-seventh number of the American Journal of the Medical Sciences, for the July quarter has appeared. This able journal is under the editorial superintendence of Dr. Hays, surgeon to Wells's hospital, physician to the Philadelphia Orphan Asylum, &c. The present number contains nine reports of interesting cases, an elaborate review of Wood's Treatise on the practice of Medicine, and twenty bibliographical notices of value and importance to professional readers.

LINDSAY AND BLAKISTON, of Philadelphia, have published another half-yearly abstract of Medical Science, being the fifth—and including the six months from January to July. It contains a digest of the contents of the principal foreign and domestic medical works during this interim; and a series of reports on the progress of the science, arranged under its specific departments. This copious source of contemporary information, is a valuable repository to which every physician should have access.

A. S. BARNES & Co. of New York, have published a Key to Fulton's Chirographic Charts. This convenient key is indispensable to a proper understanding of the Chirographic Charts. It contains fifty-eight pages, which give directions for the position of the desk, and manner of holding the pen, as well as for the exact forms and proportions of letters, with rules for their execution. A series of writing books, also necessary appendages to the Charts and Key, are issued by the same publishers.

The New York Historical Society, have published the interesting address delivered at their last anniversary, by Henry R. Schoolcraft.

A new German and English and English and German Dictionary, compiled from Hilpert, Flugel, Greibe, and others. By Professor Adler, of the University of New York, in 1 vol., royal 8vo.

The Poetic Lacon, or Aphorisms from the Poets. By Ben Casseday—forming one of the volumes of Appleton's Miniature Library series.

A new Edition of Dr. Hy. Wheaton's History of the Northmen, in 2 vols., 8vo., with plates uniform with Prescott's Peru. Since the publication of the last edition of this valuable work Dr. Wheaton has continued his researches with indefatigable zeal, and is enabled to add much curious and important matter, which will be presented in a popular form suited to the general reader, as well as to the historical enquirer.

MITCHELL'S PRIMARY GEOGRAPHY. Philadelphia. Thomas Cowperthwait & Co. 1847. Intended as an easy introduction to the study of Geography, and designed for the instruction of children in schools and families, illustrated by one hundred and twenty engravings and fourteen maps.

HARPER AND BROTHERS have issued the twenty-seventh number of their beautiful serial History of England containing the usual number of illustrations.

DR. MARTIN GAY of Boston, has vindicated in a pamphlet of some length the title of Dr. Jackson, of that city, to the discovery of the applicability of sulphuric ether in surgical operations.

ROBERT CARTER of New York, has published in a pamphlet form, at the price of two shillings, a Memoir of the late Rev. Robert Murray McCheyne, Minister of St. Peter's Church, Dundee. It is from the twenty-seventh Edinburgh edition.

We have received from Burgen & James of Charleston, S. C. The fourth number of the second volume of the Southern Journal of Medicine and Pharmacy. It is issued bi-monthly, and contains various articles on local diseases and their treatment.

The able discourse delivered last June, at West Point, by E. D. Mansfield of Cincinnati, has been published by Barnes & Co. It sets forth very justly the utility of the Military Academy, and gives interesting notices of some of the graduates of the institution who have fallen in Mexico.

A supplement to the New York Register for 1847, has just appeared. It contains numerous corrections and additions to that work—the Constitution of the State, an alphabetical list of attorneys, officers of the State, New Judiciary, &c.

THE ART UNION, for July, of which Mr. J. P. Ridner is the agent in this city, besides its ample accounts of the Exhibitions, contains engravings "Dryburgh Abbey;" Mrs. Hall's tale of "Midsummer Eve," exquisitely adorned with fanciful sketches, as poetical as the writing; portraits of Bailey, the sculptor, and of Ward, R. A. and a multitude of woodcuts scattered among the text.

Among the new historical works in preparation, are the following:—

The Life and Correspondence of the Hon. Samuel Adams, of Massachusetts, in three vols. 8vo. This will be a very important contribution to our revolutionary history.

CAREY & HART have nearly ready, "Letters on Public Characters," by the late Hon. William Sullivan, with an Introduction and Notes by J. T. S. Sullivan, Esq. In one volume, 8vo. Also, Washington and the Generals of the American Revolution, in two volumes with portraits.

DR. STEVENS of Georgia, has in a state of forwardness, his History of that State. An authentic history of Georgia has never yet been published, and the forthcoming work of the accomplished secretary of the Georgia Historical Society, is looked for with much interest.

A very clever historical Novel, by a North Carolina gentleman, entitled "Allemande, a Chronicle of the Revolution," we hear is among the literary novelties to appear in the autumn.

BENTLEY, of London, advertises Griswold's "Prose Writers of America" for immediate publication. The work was carefully revised by the author for the English publisher.

The Prose Writers of Germany, to be published in a few weeks by Carey & Hart, uniform with the Poets and Prose Writers of America, will be one of the most attractive books of the season. It is by the Rev. Mr. Hedge, of Cambridge, who is now travelling in Europe.

THE RIVER SAGUENAY.—The graphic letters in the National Intelligence describing the novel and romantic scenery of this noble river of Canada, are understood to be from the pen of Charles Lanman Esq., who, it is said, is about to follow up his Summer in the Wilderness, with a fresh work of American travel.

ANNOUNCEMENTS.

"LOCK AMSDEN, OR THE SCHOOL MASTER," is the title of a work in press by Mussey, of Boston, from the pen of D. P. Thompson, Esq., of Montpelier, Vermont.

Messrs. W. D. TICKNOR & Co., have in press and will shortly publish, Elements of General Pathology. By A. F. Chomel, Professor of Clinical Medicine to the Faculty of Paris, Consulting Physician to the King and Princess Royal, Officer of the Legion of Honor, Honorary Physician of the Hospitals, Member of the Royal Academy of Medicine, and of many other Academies and Learned Societies, National and Foreign. Translated from the 3d French edition, by F. E. Oliver, M.D., and W. W. Morland, M.D.

ERASTUS H. PEASE & Co., Albany, will publish on the first of September, "Notes on the Iroquois; or, Contributions to American Ethnology, chiefly in relation to the Aboriginal History, Population, and Antiquities of Western New York." By Henry R. Schoolcraft. The theme is full of fresh interest, compared with that of the Algonquin stock, whose peculiarities Mr. Schoolcraft has already so richly illustrated, as we have often had occasion to mention in the leading article of our present number. The following are some of the topics treated: Vital and General Statistics of the Iroquois; Historical and Ethnological Inquiries. A distinct people; Origin and History of the Iroquois; Epoch and Principles of the Iroquois League, &c.

They have also in press a new edition of the "Life and Times of Columbus," embellished with wood cuts, which will be ready next month.

Messrs. DERBY, BRADLEY & Co., have in press and will shortly publish, "Notes on the Western States;" containing descriptive sketches of their soil, &c. By James Hall, author of "Border Tales," &c. Second edition, corrected and enlarged by the author.

NEW WORKS PUBLISHED IN LONDON FROM THE 28TH OF JUNE TO THE 13TH OF JULY.

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